TOMORROW

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BRIDEY MURPHY

Fact, Fraud, or Fancy?

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HE WOMAN WHO NEVER WAS ERIC J. DINGWALL

PSYCHOANALYTIC VIEW GEORGE DEVEREUX

HOSE OTHER BRIDEY MURPHYS JAMES C. CRUMBAUGH

YMPOSIUM OF EXPERTS: J. B. Rhine, Gardner Murphy, Geraldine ederson-Krag, C. J. Ducasse, Jan Ehrenwald, Hornell Hart, Russell G. lacRobert, George H. Hyslop, Montague Ullman, Emanuel K. Schwartz, eslie M. LeCron, Joost A. M. Meerloo, Jule Eisenbud.

LSO IN THIS ISSUE: GHOSTS IN THE WHITE HOUSE, by Arthur rock; THE VISION OF POPE PIUS XII, by Father Gebhard Frei; GREEK IREWALKERS 1956, by Admiral A. Tanagras; Book Reviews and Letters.

UARTERLY REVIEW OF PSYCHICAL RESEARCH

EDITORIAL:

LIFE IS NOT OPPOSED TO DEATH

RESEARCH is continually pushing toward new frontiers, cutting through old disciplines to take all factors of a problem into account. It does not limit itself to any one rule but uses all applicable methods, time and energy for the development of new techniques to deal with old and with ever increasing new problems.

It is therefore impossible not to dwell upon the relation and attitude of exact science to the question of parapsychology. Too often still science ignores the meaning and the manifold problems relating to the deepest level of man's being. Nevertheless, investigation of the unknown is of greater importance than science cares to realize.

Modern physics assumes that electro-magnetic phenomena are the basis of all physical phenomena, but I maintain that all psychic phenomena are definitely related to the glandular construction of man, and just as it is possible to transform heat into light, and pressure into motion, so do I believe that what are described as psychic phenomena are no different from the many patterns of life which continually change to multiply in the world *ad infinitum*. Psychic phenomena are related to the very essence of life itself, and while so far many of their patterns have eluded measurement, there is no reason to believe that, given serious thought by scientifically trained observers, this would continue to be true. Psychic phenomena—least understood by those who are alleged to deal with them officially—have enormous potential force to transform themselves into whole series of unsuspected mechanical and chemical combinations.

The basis of our procreative force, desire, while often regarded as a physical state, is in fact the phenomenon underlying all consciousness. The united desire of a man and woman, we are told, brought nations and continents into being; the basic creative constructive force of life that daily changes the courses of rivers to unite oceans is brought about by desire. The psychic force which releases itself through mediumship, painfully and sometimes erratically, does so because some inner

Continued on back cover

Quarterly Review of Psychical Research

TOMORROW

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BRIDEY MURPHY SYMPOSIUM

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THE BRIDEY MURPHY PHENOMENON

THE United States, in recent months, has experienced a striking phenomenon in public interest: the enormous overnight success of a book recounting supposed details of a Colorado woman's previous incarnation in Ireland, a century and a half ago. The book, bearing the title The Search for Bridey Murphy (*Doubleday, 1956*), *was written by Morey Bernstein, a Pueblo businessman. It contains statements made by a woman identified as "Ruth Simmons," elicited under hypnosis by Mr. Bernstein.*

Sales of the book rapidly mounted to about 175,000 copies. Excerpts from it were syndicated in more than forty newspapers. Within a period of a few weeks, the name Bridey Murphy had become that of a fad, an arresting new notion, and even a gag. Mass circulation magazines and newspapers sought to tie other material to "the Bridey Murphy trend." Parlor hypnotists sprouted from one end of the country to the other. A newspaper columnist reported jokingly that a television spectacular would be made of Bridey Murphy, to run for an hour, from 9 to 8 P.M., *reversing the normal concept of time. A paper-back reprint, published by Pocket Books, Inc., was printed in June in a quantity of 775,000 copies.*

But there have been other, far more serious results of the sudden flare-up of interest in reincarnation. A nineteen-year-old newspaper carrier boy, Richard Swink, shot himself to death in Shawnee, Oklahoma, and left a note which said "They say that curiosity killed a cat. Well, I am not a cat, and I am very curious. I am curious about this Bridey Murphy story, so I'm going to investigate the theory in person." There was for a time a danger that "the Bridey Murphy trend" might resemble the tulipomania of the 17th Century and similar expressions of mass hysteria. Time *magazine reported that the book had "made reincarnation a fad more entrancing than canasta or flying saucers."*

Parlor hypnotists found ready subjects. A woman in Toronto said under hypnosis that she had been incarnated in the Ukraine in the twelfth century. A subject in Shreveport, Louisiana, stated that he had been an American Indian in the 1800's, and a Spanish soldier in 1492. A Los Angeles reporter said he had been a German leathersmith in the seventeenth century. One woman reported that she had been a horse.

TO serious psychic researchers and parapsychologists, the Bridey Murphy story is just another of hundreds of hypnotic fantasies that would deserve special consideration only if the statements made by Ruth Simmons (in real life the 33-year-old housewife Virginia Tighe) had been verified by consulting historic records. The Bridey Murphy story is not of itself unusually significant to psychic research, nor to TOMORROW. *Its true importance lies in two questions: Does this book help or hamper psychical research on a scientific basis, and public acceptance of it? What does the public success of* The Search for Bridey Murphy, *which pushed it to the Number One spot on the list of best-selling non-fiction books, suggest about current and future public sentiment regarding parapsychological studies?*

On the following pages, TOMORROW *examines these and other questions. It concerns itself with the importance and impact of the book; it does so by presenting a symposium of expert opinions. It seeks to answer authoritatively the question of whether Mrs. Tighe's "recollections" under hypnosis check with known geographical and historical data; to this end, a field report is presented, prepared by that distinguished British researcher Dr. Eric J. Dingwall.* TOMORROW *felt the need to probe into the psychological implications of "Bridey Murphy," particularly where they touch upon the delicate matter of possibly unconscious interpersonal attitudes between Mrs. Tighe and Mr. Bernstein; in order to do this, Dr. George Devereux, noted New York psychiatrist, "psychoanalyzed" the recorded transcript of Mrs. Tighe's statements under hypnosis. A comparison between the Bridey Murphy case and similar recent experiments is presented by Dr. James C. Crumbaugh of Memphis, Tennessee, who engaged in recent hypnotic experiments with his wife. Finally, a review of the book, by Dr. Nandor Fodor, rounds out the presentation.*

TOMORROW magazine has thus gone to some length to throw light upon the many dark corners left by the Bridey Murphy affair. Specifically, this magazine seeks to fill some of the gaps that exist in the presentation and analysis of Mr. Bernstein's material, either by design or negligence. The Denver Post, *whose reporter William J. Barker published the first account of Bernstein's experiments in September 1954, re-examined the whole case in a recent issue, and reported that Mr. Bernstein had "communicated a certain dissatisfaction to Mr. Barker." The* Denver Post *stated that "he felt that only a 'surface job' of checking Bridey Murphy had been done" by the book's publishers. Mr. Dingwall's report does the job which probably should have been done by the*

publishers of The Search for Bridey Murphy *before presenting the book to a generally unprepared public.*

Above all, serious concern must be expressed regarding the stimulus which the book has given to irresponsible parlor hypnotists. Surely, responsible editorship on the part of the publishing firm of Doubleday & Co., New York, would have suggested the need to publish the book with an introduction by a medical authority in hypnosis. Such an introduction would have cautioned potential imitators against amateurish dabbling in hypnosis.

Perhaps the passing months will show that the impact of The Search for Bridey Murphy *was not very deep; that all that will be remembered about the book by most people will be that Bridey Murphy was a woman who lived before, and whose name was on the lips of television comedians throughout the spring of 1956. Two other possibilities exist, however. One is that the public's gulping-down of the Bridey Murphy story indicates a strong hunger for a new kind of escape literature. Book publishing and motion picture trends in recent years have shown successive waves of interest in far-away places—mountain climbing in Tibet, underwater exploration, expeditions into the jungles of Latin America and, most recently, into Africa. Is Bridey Murphy's early nineteenth century existence, to book and newspaper readers, just another avenue of escape? Does its appeal lie in a vicarious identification of the reader with Mrs. Tighe—"I, too, may have lived way-back-when, perhaps in some exotic place, leading an exciting existence"?*

PSYCHICAL research is nothing if not mature. Inquiry into the possibility of man's survival after his body's death should not and must not be an escape from the realities of present-day existence; "reincarnation" is a subject of serious psychic study, not an escape along the route of infancy into a past existence. The true challenge of "the Bridey Murphy trend" lies with scientists in various fields: in psychology, physics, biology, medicine, and others. Hypnosis as such, although it is as real as electricity, remains largely unknown in its functions and mechanisms; its usefulness in medicine has not yet been fully explored. Reincarnation is one facet of the study into a possible survival of the human mind after the death of the body; to this question, TOMORROW *will devote its special forthcoming Autumn issue. Behind it all lies the sweeping challenge of more intensive inquiry into the relationship between mind and matter. Anything that contributes to this quest is deserving of serious attention.* *THE EDITORS*

An Investigator's Report

THE WOMAN WHO NEVER WAS

Eric J. Dingwall

IN *The Search for Bridey Murphy,* we have what some have supposed is a reincarnation story. A young woman is put into a hypnotic trance. Her memory is tested as to events in her early life by suggesting to her that she is fifteen years old, ten years old, even two years old. It is then suggested to her—in an effort to learn, through hypnotism, something of prenatal life—that her memory extends backward in time to her life before birth. A further step is taken and the suggestion made that she can remember some previous existence when she was another person altogether, living in the previous century or even earlier than that.

In the present case, the lady is a married woman living in Colorado and it is the husband of a friend who is the hypnotist. Morey Bernstein, interested in hypnotism and experimenting with acquaintances who volunteered as subjects, thus discovered in the circle of his friends an excellent subject. The memory of "Ruth Simmons," when tested, extended backward in time to her childhood.

After a few sessions, Mr. Bernstein decided to try to take her back before her present life, and after some time she declared that she was called Murphy and had been born in Cork, Ireland, in the latter years of the eighteenth century. From this beginning came a whole series of statements regarding her parents, friends, husband, and places lived in or visited, until her death in Belfast in 1864.

In the hypnotic state, a subject often exhibits marked dramatic ability. Thus it is quite possible for a subject under the influence of the hypnotist's suggestions to assume the role of some other personality and act as if he were indeed that same person. Supposing, therefore, regression is carried back beyond the birth of the subject, we might expect him, if pressed, to enter into the drama and act as if he were another person who had previously lived on earth. The elements from which this personality is constructed would naturally vary with each subject. Some might draw on information absorbed from historical sources; others might choose features taken from the fiction they had read.

A Look at the Facts

IT WILL be seen, then, how the facts can be tested. In some cases, when the investigators are lucky, the sources can easily be discovered. In others this may be more difficult and at times impossible. As the new personality is built up, a number of facts may be presented and these are then open to verification. If found to be correct, the problem is to ascertain how this knowledge has come into possession of the subject.

Such examples are of considerable interest and the case of Bridey Murphy is one of them. In this instance, the explanation which appears to be the most favored is that Bridey Murphy was a real person living in the past and that the case is clearly suggesting the theory of reincarnation. Let us see, therefore, whether the facts, as given, warrant an assumption that this case differs in any striking degree from the many cases where normal sources of knowledge and a moderate power of dramatization are all that are required to supply a reasonable explanation of the phenomena.

Let us begin with some of the various persons in the story. Bridey Murphy was supposed to have been born in 1798, the daughter of a Cork barrister, Duncan Murphy, who had two other children, one of whom married Aimee Strayne, whose mother kept a school and stables in Cork.

In 1828, Bridey after moving to Belfast, married Sean Brian Joseph McCarthy and attended the church of St. Theresa, off Dooley Road, where Father Goran or Gorman was the priest.

Now, inquiries so far have not traced *any* of these persons. It is true that in 1818 there was a Father William Gorman, but he was at Kilmore, Meath, and not in Belfast. Moreover, St. Theresa's Church in Belfast did not exist in Bridey's time at all. It is in Glen Road, Belfast, and appears in the Belfast directory of 1910 for the

time. Again, a Dooley Road
ot known, and does not seem
r to have been known as a
et in Belfast.

With regard to other obscure
ce names it is a rather similar
y. Asked about a journey from
k to Belfast, Bridey spoke of
by and Baylings Crossing. Now,
his inquiries in Ireland for the
ver Post, reporter William J.
ker did his utmost to find these
ces and failed. This is very odd,
e he saw Mr. Bernstein before
left for Ireland, and in his
k Mr. Bernstein stated that he
met two persons who knew
lings Crossing well, one of them
ing "bicycled through it many
es" (p. 164). Yet he did not
where it is and Mr. Barker
not succeed in finding it. What
did find was *a* farmer near
lieborough who said that, at
time, there was a Bailie's
ss north of the town and far-
r on there was a little place
ed Dopy. I can find neither
any map so far consulted.

tal Beds in Cork

OING back in the story, let us
now examine a few of Bridey's
ements and see if they can be
fied. At the age of four she
ke of scratching paint off her
al bed. In its report on the
, *Life* magazine (March 19,
6, p. 32) stated that metal beds were not introduced into Ireland "until at least 1850," but there is no truth in this. They were being advertised by the Hive Iron works in Cork in January 1830, and the same year the Governors of the House of Industry in Cork were asking for tenders for the supply of fifty iron bedsteads. Mallett's portable iron bedsteads were often used in Ireland at about that date, although it is somewhat doubtful whether these were at all common about 1802—when Bridey's paint-scratching presumably took place.

In describing her childhood, Bridey made a number of statements which could have been verified if they were true. For example, her address in Cork was said to be "The Meadows." Now in Beauford's plan of Cork (1801), a part of the town called Mardike Meadows is marked. It was often the scene of riotous boxing matches on Sunday mornings, and had Bridey given the name Mardike, the statement might have been considered seriously. But she did not. Then she said that a book was read to her about the sorrows of Deirdre, which is quite possible, as the story, like that of Cuchulain (who was also mentioned) is one of the most famous in Ireland. Similarly, she mentioned a book called *The Green Bay.* Here again, Mr. Bernstein stated in his book that information from Ire-

land affirmed that more than one book with that title was published there in the nineteenth century, but no details were given. Every effort made in Ireland and in England has failed to trace even one book with that title.

When Bridey was about ten years old, she went on a trip to Antrim. Her brief description of the shore, the cliffs and the glens is fairly accurate, but this is hardly unexpected, since the cliffs and the Giant's Causeway are among the best known features of Ireland.

When in Cork, Bridey attended Mrs. Strayne's Day School. No such school has been traced. This is important, since the early directories give lists of schools and the press advertised them on frequent occasions. Inquiries have not stopped with the name *Strayne*. Similar names have been searched for but so far without success.

During the sessions, Bridey gave a number of other names which it was hoped would check. Some of these, like *Farr* and *Carrigan* are to be found in directories, a fact not really very surprising, but when she mentioned a women's outfitting establishment called Cadenns House, hopes were raised. Such stores were often advertised in papers like the Belfast *News-Letter* (mentioned correctly by Bridey) and although names like Commerce House in Drogheda and Victoria House in Belfast were found, no trace of Cadenns House or anything like it has been traced. Again, when she said that she paid over one pound for a camisole (camisoles came into fashion in the 1840's) it seems an impossibly high price for that time.

On her marriage to Brian McCarthy, Bridey lived in Belfast where she said her husband taught law at the Queen's University. This has been questioned on the ground that the University did not come into existence until much later. This, however, is hardly correct, since the three Queen's Colleges of Belfast, Galway and Cork formed what was called the Queen's University at that time, the College in Belfast having been dissolved under the Irish Universities Act (1908) when the new University was founded. McCarthy himself has not been found. All efforts to trace other teachers mentioned by Bridey, such as William McGlone, Fitzhugh and Fitzmaurice have also failed, although in 1859 a Patrick Fitzmaurice and a Patrick McCloin were members of the University although apparently not teachers there.

Apart from these more important details lacking verification, Bridey used a number of words, phrases and expressions which have been questioned, approved, or await verification. For example, when asked if she knew some Gaelic

rds she gave *banshee* and then , "just a sort of rounder." Now *rounder* is sometimes used in dern American slang for a "good ow" free with his money. Per- ps Bridey meant *bounder* and *rounder,* and the reference is the proper meaning of tup, ie., n. But in the 1880's the term *nder* was used in a derogatory se and had the meaning of a pital criminal. Other words that used were *brate,* meaning a all wishing cup; *fancy,* a board ne played with cards; to *ditch,* aning to bury; and *linen,* mean- a handkerchief. Of these words is, I suppose, possible that a *en* might have been used for handkerchief, but there is no ce of *brate* or *fancy,* while the pression *to ditch* is, to say the st, unusual as signifying to bury.

e Elusive Blaize

OCCASIONALLY Bridey used words and expressions of a newhat peculiar kind but which, verified, might lend some weak pport to those who believe that case presents at least some evi- nce for paranormal ability even it does not begin to suggest re- arnation. Thus the exclamation *ther-socks* appears to be un- own. Mr. Bernstein has made ne attempt to explain *Plazz,* the me for a man who, it was said, arried the Orange," a quite im- possible term for an Orangeman. Plazz, Mr. Bernstein was informed, is the very rare Christian name, Blaize: it was the popularized, phonetic spelling of Blaize. Now, the Irish name Bláisius (Blaize) is very unlikely ever to have been pronounced *Plazz,* and it is so unusual that it is not listed in Woulfe's *Irish Names and Surnames* (Dublin, 1923).

On the other hand, Bridey uses a number of American expressions such as *candy, downtown, just mad,* etc. These have been sharply questioned as quite out of keeping with the character of Bridey, but they are exactly what we should expect in a dramatization of this kind when the subject is American. It is quite natural that traces of her own linguistic manner of speaking would emerge. In all this, the case of Bridey Murphy is as commonplace as many similar examples that could be cited. Her dialogue and vocabulary cannot be compared wth such outstanding examples as that of Patience Worth, an alleged spirit entity, communicating through Mrs. John H. Curran of St. Louis, dictating prose and poetry in late medieval English. In her great dialectical composition *Tekla,* Patience used words of Anglo-Saxon origin to the proportion of about ninety per cent.

Summing up, then, it may be said that although attempts to verify most of the material in the

search for Bridey Murphy have failed, the case has its interest along with other cases of the same kind where personalities can be seen in the process of construction under hypnosis. But we must remember that all the important family names await proof. Few of the lesser-known place names have been verified, and almost none of the unusual words.

Where, then, is the source from which the subject, Mrs. Simmons, drew her material? It seems to me likely that it was a work of fiction, a short story possibly in a small magazine. Indeed, we might hazard the guess that the tale was entitled *The Green Bay* but that still awaits identification.

Such solutions to these "reincarnation" cases are not unknown. In the Joseph Roy case in 1887 the source of the material was found to have been printed in a French journal, but in this case the personality himself provided the clue that his story was to be found there.

It is possible that, were Mrs. Simmons to be asked under hypnosis where she had obtained the story of Bridey Murphy, the source might be given. It is curious that this was not tried at the time.

What is Consciousness?
What is Man?
What is the Universe?

Fundamental Fundamentals

By ALBERT BRILL

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BRIDEY MURPHY: A PSYCHOANALYTIC VIEW

George Devereux

ST. Thomas Aquinas states that supernaturalistic explanations are not to be resorted to until *all* naturalistic explanations have been exhausted. Of course, the investigator's "personal equation" will decide at what point he feels that he has exhausted all naturalistic explanations. However in cases where reincarnation is claimed even a minimum search for naturalistic explanations must include an attempt to trace statements pertaining to an alleged previous existence back to the manifest events of the subject's current and tangible existence.

In the case of *The Search for Bridey Murphy* not only has this not been done, but, what is more, a systematic attempt was made to frustrate such inquiries into the life of Ruth Simmons, on the grounds that it might cause fatal damage to an unspecified person. If that is so, then *The Search for Bridey Murphy* should not have been published, and the record of the same title should not have been placed on the market, (a) for humanitarian reasons, since it was predictable that Ruth Simmons' real identity would eventually be disclosed and cause her real damage [*Newsweek,* April 9, reporting that "Ruth Simmons" had a nervous collapse as a result of publicity]; (b) for scientific reasons, since, without data pertaining to the *real* Ruth Simmons, the Bridey Murphy "data" are worthless as evidence of reincarnation.

What little evidence there is concerning Ruth Simmons reveals

that, without being in any way a "phoney," she simply submitted to hypnosis, and rearranged facts and material pertaining to her present life so as to evolve an unconscious fantasy of a previous existence as Bridey Murphy, which gratified certain of her unconscious needs.

Underlying Motives

THE very first thing that should have been investigated is the motivation underlying the fantasy that reincarnation has taken place. Indeed Ruth Simmons' fantasy of a previous existence may be traced back to some very real and extremely important events of her current life. She was adopted in childhood by her mother's sister. Anyone who has read Ruth Benedict's study of continuities and discontinuities in cultural conditioning, or, better still, has psychoanalyzed an adopted person, knows that any discontinuity of environment creates real psychological problems.

The subject's life before adoption becomes a topic for fantastic speculations and daydreams, and rapidly acquires such an aura of unreality that the subject's pre-adoption experiences seem to have taken place "on another plane" or in another life, linked only by the sense of the continuity of the self. For the psychoanalyst, Ruth Simmons' fantasy of a previous existence—especially while in a state of hypnosis—is not in the least surprising, because Ruth Simmons *did* have a "previous existence," though only in a strictly psychological and experiential sense. This fact both explains her fantasy of a "real" previous existence, and casts serious doubts upon the objective reality of such a previous incarnation.

The next problem which should have arrested the attention of investigators is the task of tracing back the *dramatis personae* of the alleged previous existence to the real personages of her present life, and especially to the persons involved in the specific situation in which the unconscious fantasy of a previous incarnation was finally verbalized.

In other words, an attempt should have been made to discover under what guise especially the hypnotist—who, *for the duration of the hypnotic session,* is the most important personage in the world for the hypnotic subject—appears in the subject's fantasy productions concerning a previous existence.

There is crushing evidence that the imaginary husband of Ruth Simmons' previous "existence" is actually the hypnotist—a conclusion which could have been predicted on psychological grounds alone. The alleged husband's name is said to have been Brian (Brien)

McCarthy. The hypnotist's name Morey Bernstein. There is a clearcut diagonal cross relationship between the two sets of initials (B.M.=M.B.) as well as between the two sets of terminal letter(s): y=y and ien (ian)=in. Even more remarkable is the fact that practically all the letters of the names Morey Bernstein and Brian (Brien) MacCarthy are identical. This fact the reader can test for himself, by striking out pairs of letters:

BRIEN MACCARTHY

MOREY BERNSTEIN

What is left from the husband's name are the letters A,C,C,A,H. What is left from Bernstein's name are the letter O,E,E,N,S.

Let us now examine the letters left over from Bernstein's name more closely. The alleged husband's full name is Sean Brian (Brien) Joseph MacCarthy. "Sean," when matched against O,E,E,N,S, accounts at once for three of the left-over letters, namely: S,E,N. This leaves two letters unaccounted for: O,E. These two vowels occur in the third given name, Joseph, and, interestingly, they are *set apart* from the other letters, since they are the *only two vowels* in that name, all other letters being consonants.

In addition, the "O" left over from the matching of the letters left over from the first comparison with the name Sean, can also be accounted for in another way. Sean is pronounced Shawn, and is the Irish form of John. This means that A is equated with O, so that, in addition to everything else, the "O" links together the two subsidiary given names "Sean" and "Joseph."

As an aside, we may also conjecture that the choice of the third given name, Joseph, is, as psychoanalysts express it, somewhat overdetermined, since at the time when these hypnotic experiments took place, the *spellbinding* junior senator from Wisconsin was very much of a public figure, whose sway over many people's minds was not unlike Morey Bernstein's sway over Ruth Simmons' mind. Furthermore, like Sean Brian Joseph MacCarthy, the junior senator from Wisconsin was in private life a lawyer . . . and the work of lawyers, like that of hypnotists, consists in persuading people.

In this context, one may well mention the uncertainties existing in regard to whether father Murphy and husband MacCarthy were actually lawyers. This uncertainty and confusion as to occupational status may, likewise, be related to the hypnotist. Indeed, in a waking state Ruth Simmons knew Morey Bernstein as a successful business-

man and socialite, while in the hypnotic experiments he appeared in a different capacity, not usually associated with the occupational status of a businessman. The combination businessman-hypnotist is as incongruous and confusing as the king-locksmith combination was in the case of Louis XVI.

Names and Anagrams

RETURNING now to the matter of names and anagrams, which appears to be of crucial importance in this context—understandably so, since adopted children are sometimes made to change their names, and Ruth Simmons, (whose real name is Virginia Tighe), when marrying, had to change her name once again, thus further facilitating the transformation into Bridey Murphy—it is obvious that one does not have to be a statistician computing probabilities to realize that the close matching of the names Sean Brian (Brien) MacCarthy and Morey Bernstein cannot be due to chance. The fact that the names "Brian MacCarthy" and Morey Bernstein contain the same number of letters (14 each) identically divided (5+9) can, under these circumstances, likewise not be due to chance. In fact, the likelihood of these similarities being due to chance is probably much smaller than the likelihood of Ruth Simmons having once been Bridey Murphy.

While we are discussing names it is also desirable to stress that as regards the name "Bridey Murphy," we have—once more—the initials B.M., as well as of a terminal Y. Furthermore, if we consider that the name "Bridey" was subsequently amended to "Bridie," we also have, again, an identity of two of the three terminal letters of "Bernstein" (E.I.) with the two terminal letters of Bridie, (I.E.). The initial misspelling of "Bridie" as "Bridey" authorizes us to assume that Ruth Simmons' "Brian" can be spelled "Brien," since there is no evidence that Ruth Simmons ever spelled out the name, letter by letter.

There is also a further important similarity between the imaginary Brien MacCarthy and Morey Bernstein. We are told that MacCarthy was a Catholic Irishman, and a barrister by profession, while Bridey Murphy was a Protestant Irishwoman and the daughter of a "lawyer," with strong indications that the "father" was actually not a lawyer but something much less prominent. In brief, we have the following social situation: The daughter of a religiously "superior" but socio-economically "inferior" Protestant Irishman marries a religiously "inferior" but socio-economically "superior" Catholic barrister. At the time of Bridey's al

ed existence the Protestant Irish
ked down on the Catholic Irish.
Now, it so happens that this
ss-relationship between a religi-
sly "inferior" but socio-econom-
lly superior husband and a
igiously "superior" but socio-
nomically inferior wife also ap-
es to the cross-relationship of
tus between Ruth Simmons
entile but, obviously, coming
ginally from relatively straitened
cumstances) and Morey Bern-
in (Jewish, but economically
perior). The *Denver Post* also
ints out the oddness of an Irish-
an having the Scottish first name
Douglas" and states that such a
me is as probable in Ireland as
e name "Paddy Cohen." Morey
certainly an unusual name in
mbination with Bernstein and
s, furthermore, Scottish over-
nes (Morey=Moray=Murray of
hole.)

ridie"—"Bride"

REMAINS the matter of the choice of the name Bridie. veral persons unfamiliar with sh names suggested that this ght be a pet name, derived from e word "bride."

In short, the unassailable iden- y of the names of the husband d of the hypnotist, the anagram- tic identical initials of the "hus- nd," of "Bridey Murphy" and the hypnotist, and the similarity of the religious vs. socio-economic positions of the "husband" and of the hypnotist suggest that, as a result of the "transference" phenomenon, so characteristic of, and necessary in, hypnotic and psychotherapeutic situations, Ruth Simmons developed an elaborate fantasy of a previous existence in which, in the thinnest disguise, she was her hypnotist's wife . . . i.e., by means of an unconscious punning, his little bride. (Bernstein also used his wife as a hypnotic subject, thus facilitating identification.)

By projecting into a fictitious past existence certain psychologically *normal* and *predictable transference wishes,* she could, without guilt, "eat her cake and have it too" in fantasy at least, *without* ceasing to be a loyal, loving and dutiful wife to her *real* husband in her *real existence.* Otherwise expressed, we are dealing here with the poetico-adolescent fantasy of the proverbial King in Babylon and his Christian slave.

This simile is, in fact, most appropriate, since the Semitic Babylonian King (wealthy Morey Bernstein) and the Christian slave (Gentile but less prosperous Ruth Simmons) fit the simile's pattern perfectly well, even as regards the fact that the hypnotized person is, figuratively speaking, "enslaved" to the hypnotist, at least while the session lasts.

Another extremely striking matter is the fact that Bridey Murphy's whole "past existence" is peopled by persons whose names and/or personalities are allusions to the hypnotic situation and/or to her real existence. Thus, to take a minor point, a very large proportion of the "Irish" persons mentioned have names beginning with an M (from Morey) and/or ending in a Y (from Morey) or in an N (from Bernstein). All this juggling of letters and names in anagrams may, perhaps, seem specious to the psychiatrically unsophisticated reader, but will not surprise anyone familiar with the fabulous feats of unconscious combination performed by hypnotized subjects, as well as by those whose unconscious suddenly erupts into the sphere of consciousness.

One of the familiar persons of Ruth Simmons' "previous existence" is of special importance. Even a casual glance at her account of her imaginary previous existence will reveal that her "father" played a major role in her "life" as Bridey Murphy, whereas her mother is hardly mentioned, except in passing. The emotional importance of the father is further underscored by the fact that, once "Bridey" leaves her "real" father, she—though reared as a Protestant—becomes very strongly attached to a Catholic "spiritual father"—Father Joh Gorman.

These facts are of extreme im portance if we consider that th real Ruth Simmons was adopte by her mother's sister, presumabl because there was no father figu present to take care of her. I deed, we know that even childre raised in orphanages develop Oed pus complexes. We may also no that the founders of the four gre Father-centered religions had n tangible father: Confucius nev knew his father, so that, in ord to be able to perform suitable rit on his father's grave, he had invent a grave for him. Moses said to have been a foundlin reared by an Egyptian prince Jesus' true father was the Ho Ghost, and St. Joseph merely fun tioned as his social father. M hammed, founder of the Islam religion, was an orphan.

Ruth Simmons' adoption al accounts for the minimization the role of "Bridey Murphy' mother, which reflects a hostili toward the real mother who "t her go"—a fact which a sm child automatically experiences rejection. It also accounts for t nondescriptness or non-specifici of the "mother figure," since Ru Simmons had two women functio ing *in succession* as *exclusi* mothers. Psychologically this situ tion radically differs from certa

nitive situations, where several nen—for example, the mother her sisters—nurture the child, coalesce into a single general-mother image.

Fictitious Memory

/E now turn to the fact, previously noted, that Bridey rphy was not able to convince listeners that her father and band were actually lawyers. eed, specific mention is made the fact that Bridey is rather ne to making big claims . . . no mention is made of her biggest claims: That of having been Bridey Murphy, and that actually remembering said earexistence. (In theory it is sible to view as distinct the ct" of a previous existence and "remembrance" thereof.) Let herefore investigate what *other* s of memory Ruth Simmons *ually* displayed, before we act her claim to having perned so extraordinary a feat of nory.

Ve are told that her first memas Bridey Murphy, is of a e in which, while in bed, she tches the paint off the metal post. The author assumes that scene *followed* upon some ishment, and was an act of e; however, the text can also read so as to suggest that the ishment followed the bedpost tching episode. This, however, is beside the point, since an unconscious inversion of such a sequence of cause and effect is common.

What matters is that the psychoanalyst is obliged to suspect that we are dealing here with a so-called screen-memory . . . a fictitious "memory" made up to blanket a real and less presentable memory of what had, in fact, taken place. The usual thing which little girls do in bed and for which they are punished is, especially during the oedipal period, definitely not the scratching of *bedposts,* but of something else. The suspicion that it was "something else" is further confirmed—at least for the psychoanalyst—by the fact that the next memory of punishment also pertains to a somewhat suggestive episode: The pulling of straw from a thatched roof. These matters are somewhat delicate and a hint must suffice. (The fact that, in her old age, Bridey Murphy allegedly broke her hip—the locus of the old-age "punishment" fitting the locus of the infantile "crime"—also deserves mention, at least in passing, even though broken hips are fairly common in old persons.)

What is to be retained here is that Ruth Simmons was unable, in the hypnotic state, to pierce a screen memory, presumably pertaining to her current existence. Under the circumstances it is there-

fore hard to believe that she could pierce the veil—or steel plate—of oblivion blanketing an alleged previous existence.

We are also free to doubt that she actually regressed to an earlier existence, when the evidence that actual age-regression, pertaining to her current existence, had taken place, is quite shaky. The record placed on the market does not substantiate that she spoke like a child, and the self-pity in her voice when speaking of her single cotton dolly is the self-pity of an adult looking back upon a poor childhood, not the self-pity of a child too young to know that there are truly gorgeous dolls for rich children.

Real age regression can produce startling results indeed—including the appearance, in a neurologically normal adult, of the Babinski sign. Nothing comparable to this seems to have taken place in Morey Bernstein's attempts to obtain age-regression in Ruth Simmons.

One must also suspect an account in which the life of the disembodied spirits is described strictly in terms of Occidental beliefs—unless, of course, one assumes that our Occidental eschatology is correct and that of the Hottentot and Eskimo is false . . . or else unless one assumes that Occidentals go to an Occidental Other-World and Hottentots to a Hottentot Other-World.

The fact that Ruth Simmons seems to have "known" about certain Irish customs is also wholly inconclusive, since it has been shown that extremely weird customs practiced by, and extremely outlandish beliefs held by, remote tribes appear in the fantasy life of many anthropologically unsophisticated neurotics. The wedding customs referred to are especially inconclusive, since their symbolism is unusually clearcut, as is the symbolism of wedding rites everywhere. Lack of space prevents us from elaborating on this problem which is complex and of the highest scientific importance.

As regards the claim that Bridey spoke with an Irish accent, it can only be described as highly inconclusive. Phonetically, there is no such thing as a "generalized Irish accent," and no attempt has been made to show that Ruth Simmons did not improvise a "synthetic musical comedy Irish accent" but actually used the specific and localized accent of Nineteenth Century Cork.

Five Final Conclusions

THE following five conclusions may be drawn:

(1) The Bridey Murphy case "researchers" investigated everything that does not matter . . . to wit, they wholly ignored the relationship between the Bridey Murphy story and Ruth Sim-

ons' real existence. Incontroverti- data show that all that really atters in that story can be traced ck to what little is known of uth Simmons' real existence. The ost striking bits of evidence are anagrammatic treatment of the me "Morey Bernstein," the un- nscious pun implicit in the choice the name "Bridey," and the role the imaginary father.

(2) The Bridey Murphy story n best be interpreted as an at- mpt to solve an unconscious dual legiance, while under hypnosis, her real husband and to the erwhelming hypnotist. This dual egiance explains why rice—no- riously a symbol of *fertility*—be- mes a symbol of *chastity* in the idey Murphy story. The hypno- t is equated with Bridey's "hus- nd" and, less directly, with her her and with her "spiritual her," Father Gorman. The un- ceable song "Father's Girl is a ncing Doll" (which evokes for reviewer Tin Pan Alley rather an Ireland) neatly reflects the nflicts and seductiveness of the le girl in the oedipal period.

(3) These conflicts were olved" by means of a claim to previous existence. The choice this particular solution is re- ed to the break in the "sense the continuity of the self" de- mined by Ruth Simmons' adop- n.

(4) Data show that even under hypnosis Ruth Simmons was unable to pierce the veil of a mere screen memory and was unable to undergo real age regression. Under the circumstances the claim that she could pierce the amnesia blanketing a former existence and could actually "regress" to that existence (by "acting Irish") is hard to accept.

(5) *The Search for Bridey Murphy* is therefore not susceptible of being viewed as an account of memories of a previous existence. It is simply the prosaic account of a prosaic housewife's fantasy life. It lacks that undefinable "something" best described as "psychological plausibility" and is inferior in that respect to e.g. *The Secret Life of Walter Mitty* which, though presented simply as a piece of fiction, has the virile "punch" of real art, and therefore possesses a certain convincingness *sui generis* which the Bridey Murphy account completely lacks. This statement is susceptible of a certain crude but rather telling verification. It is doubtful that any reader of this book, who is more interested in human beings than in problems of "true" and "false," actually sees Bridey Murphy as the kind of real person whom he would like to know, to court and to marry. That kind of test is, to this observer's mind, the only real "proof of the pudding."

THE OSCAN CURSE

Dr. Harold Rosen, assistant professor of psychiatry at the Johns Hopkins School of Medicine, cites a startling case of hypnotic regression in the *Toronto Star Weekly* of June 9, 1956. Dr. Rosen reported that "one of our patients, when hypnotized, began speaking a language current in 3rd century B.C. Italy," and "this language was Oscan." Dr. Rosen added:

"Since we could not understand what he was saying, he was asked to write it out. While still hypnotized, he carefully printed it, using capital and small letters, as follows: usurs inim malaks nistrus Pakiu Kluvatiui Valamals p(uklui) antkadum damia.

"This made identification possible. He was reciting in Oscan one of a series of magical curses which usually were inscribed on lead plates thin enough to be rolled up and thrown in graves, so the thrower could gain control over various of the infernal deities. Our patient had never studied Latin, had never heard of Oscan, and on non-hypnotic level was completely unaware of what he had said or written.

"He could furnish no explanations for it at all. Nevertheless, it was investigated and we discovered that one afternoon he had seated himself at a table in the library of the University of Pennsylvania in order to prepare for an examination in economics scheduled for the following day. He began to daydream about his girl friend and instead of looking at the text he was supposedly outlining, he was actually looking at another book on the table which was opened at page 243. This was *Buck's Grammar of Oscan and Umbrian* (Ginn and Company Boston, 1904). In the middle of the page, in English, was the phrase The Curse of Vibia. Vibia looked like his girl friend's nickname. Without being aware of the fact that he was looking at this book, he photographically imprinted on his memory the Oscan curse printed below the English title. Patients not infrequently do this, even though in all honesty when not hypnotized, they could take an oath to the effect they have no knowledge whatsoever of the language or events in question."

Opinions of Psychologists, Psychiatrists, Psychic Researchers

SYMPOSIUM ON SEVEN QUESTIONS

IN order to collect the material for this symposium, the editors of Tomorrow *submitted the following seven questions to the contributors—with the understanding that they were free to answer them directly or use them as a springboard for their own thoughts on the subject. No attempt has been made to introduce conformity, since it is felt that the reader will appreciate the wide range the answers represent. The questions presented were the following:*

1) Do you believe that the over-all effect of the publication of The Search for Bridey Murphy *and the resulting publicity is beneficial or detrimental to the progress of serious studies in the field of parapsychology (psychical research)?*

2) Do you believe that publication and publicity on this matter are beneficial or detrimental to the grasp on reality and mental stability of the readers of this book, as well as on the part of persons who have been prompted into experiments in hypnosis through reading or knowledge of this book?

3) Do you believe that The Search for Bridey Murphy *is in truth a case of reincarnation? If not, how do you interpret the material set down in this book?*

4) Do you believe that the increased interest in hypnosis, created by this book has caused an overenthusiastic response among amateur hypnotists; or do you feel the response has been an encouraging factor?

5) Do you believe that it would have been advisable for the publishers to precede the main body of the book by an introduction, written by an expert, which would have warned the reading public against the drawing of sweeping deductions from the material presented?

6) Do you consider the data collected in Ireland and presented in this volume to be convincing evidence of the accuracy of Mrs. Simmons' earlier "incarnation" in that country?

7) What is your own view of the material presented in this book, and of the impact it is likely to have on its reading public?

J. B. RHINE:

"Something Worthwhile in Waves of Excitement Over New Things"

THE fact that the editor of TOMORROW has asked me to answer some interesting questions in connection with the book about Bridey Murphy is the best evidence that the story has accomplished something worthwhile. Our entire educational system, formal and informal, in school and press and magazine, is founded upon human interest. Without curiosity, education fails.

More than that, education in all its phases tends to become formalized and conventional. There are always people who know what ought to be taught, and so teaching becomes orthodox and dogmatic. Progress into new areas of inquiry is possible only when some explosive new issue is raised that tends to ignore conventional barriers. In a country like ours it seems to be our way of doing things to go in for waves of excitement over curious new things. Large numbers of people seem to be carried away for a time with something that, on sober judgment, they eventually take with a grain of salt or even utterly reject.

I cannot think this type of group enthusiasm is bad, because it leads to a great deal of reading, listening to lectures, and the broadening of public acquaintance with the factual area concerned. In the end, a lot of people know a lot more than when they started. What can be so bad about that?

Turning specifically to the particular book that started all this, I do not find any contribution that the student of science would want to take seriously, but that does not change the evaluation I have just given above. After all, it was the cackling of geese that once saved Rome. We have to remember in fairness to Bernstein that he did not claim his book was a scientific work. There is no more reason for insisting that a writer of a popular book make his work scientific than for insisting

hat a teacher be a competent re-earch scientist also.

ossibilities Without Limit

I AM glad the question has been raised as to whether the tech-ique of hypnotic regression *could* rovide a reliable answer to the uestion of reincarnation. I do not ee how it could. No one has by hat method so far come up with ny reliable evidence that, in my udgment, even suggests the rein-arnation hypothesis. There is al-ays the problem of really know-ng to what the hypnotized subject as been exposed throughout her wn life, what traces of memory here may be. Then, on top of that, is not easy to see a limit to the ossibilities there may be for the ubject to draw upon sources of nowledge beyond the senses or SP, for he is under pressure to ive the hypnotist the sort of story he hypnotist has suggested when e talked about earlier incarna-ons.

It would be hard to say what few years of careful exploratory udy will reveal if research by ypnotic methods on the nature of ersonality is properly pursued. robably some of these young eople who have been stirred to ake amateur experiments with ypnosis by reading the Bridey Murphy book may end up, after etting a professional training, by exploring some of the waiting frontiers of the human mind.

In answer to the question as to what sort of evidence might be most interesting, I would suggest that a clear case of the presentation in a hypnotic regression (or trance) of a really fluent and reliable knowledge of a foreign language, especially a more remote tongue and even an archaic form of it, would be extremely interesting if properly recorded and studied by competent experts.

Of course, we have had nothing of that kind, except perhaps some borderline claims. If anyone wants to know in which direction to start to make new advances most effectively, I would suggest such an approach and would be glad to cooperate at an appropriate point. Neurological indications are that the use of each language involves a specific localization of brain area. If, in defiance of such indication, the exercise of a given foreign (to the subject) language could be superimposed upon a nervous system not previously conditioned to it, we would, of course, have a revolutionary finding. I do not think there is any evidence worth considering as yet that such an intrusion is possible, although it is implied in these claims of reincarnation. And, in fact, it is often implied if not claimed in the theories of mediumship in general.

GARDNER MURPHY:

"Author Was Unaware of the Magnitude and Complexity"

I cannot see that the overall effect of the publication of this book will be either beneficial or detrimental to the progress of serious studies in the field of parapsychology. There has always been a huge popular literature. It does create some misunderstandings, but it also corrects some. I cannot honestly say that I think the stirring up of discussion does much good, for the discussion does not lead, for the most part, to genuine study of the subject.

I think the publication on this matter may be slightly beneficial to a few and slightly detrimental to a larger number. I wish I had some information about the effect on those who do home experiments in hypnosis. In general, I would deplore this, as I know some unfortunate results that sometimes happen.

I see no reason to believe that this book exemplifies a case of reincarnation. It seems to me that the material falls into the familiar category of material produced "automatically," which is personalized in terms of a reincarnated personality, following in general a very strong suggestion or auto-suggestion. This does not rule out the large likelihood that there may be some paranormal elements in the case, as indeed is often observed in such phenomena.

Unfortunately, the book does not present the nineteenth century Irish material in such a way as to be very impressive regarding the full authentication of the claims made. There are some interesting shots, but there's no way of knowing whether they should be regarded as evidence of the paranormal.

I think the increased interest in hypnosis has probably caused an over-enthusiastic response among amateur hypnotists, but I have no evidence on this point. I certainly think it would have been very advisable for the publishers to give the reader a far better perspective on this type of phenomenon and this type of literature.

I think the material presented is interesting and, for the most part, modestly and reasonably presented, but that the author was unaware of the magnitude and complexity of his problem, and particularly lacking method regarding the study of such phenomena. I don't believe that the effect on the reading public will be great, one way or the other. There will be enormous enthusiasm for a while, then we shall be back about where we were before.

GERALDINE PEDERSON-KRAG:

"Revelation of a Fantasy Elaborated All Her Life"

1. I believe that the over-all effect of the publication of *The Search for Bridey Murphy* will be about equally beneficial and detrimental to serious studies in the field of parapsychology. Whereas on the one hand it has and will stimulate interest in parapsychology, on the other revelations in *Life* Magazine might reinforce the skepticism of many people and make them actively hostile to such ideas.
2. I do not think that *The Search for Bridey Murphy* would be detrimental to the grasp on reality and mental stability of its readers unless they are already people somewhat deficient in reality testing, credulous and easily suggestible.
3. I do not believe that *The Search for Bridey Murphy* is actually a description of a case of reincarnation. One reason for this is that I have always found the concept of reincarnation fantastic and difficult to accept. I would interpret the material set down in this book as the revelation of a fantasy which, consciously or not, the subject has been elaborating all her life. I understand the lady is of Irish parentage but that she lost her parents at an early age. If so she might be especially prone to daydream about Ireland. The picture which I obtained from reading excerpts of the book in *Life* is that Bridey Murphy is rather a sterotyped figure using clichés of the stage

rather than a true representative of a young Irish woman of her time.

4. The increased interest in hypnotism among amateurs is, I consider, unfortunate. To my mind, hypnosis should be a medical tool and not a parlor game. Although it may do no harm to the subjects, it should not be used in a frivolous way.
5. I do not think it would have made very much difference had the publishers preceded the main body of the book by an expert introduction warning the reading public against drawing sweeping deductions from it. The main reason for this book's extraordinary popularity is that so many people wanted to draw sweeping deductions from it and could not be deterred by all the experts in the world.
6. From what I have read in *Life* Magazine, the data collected in Ireland refuted the accuracy of Mrs. Simmons' earlier incarnation.
7. I feel that in your publication you have presented better evidence of parapsychology than this book offers and that it is likely to be a temporary sensation which will afterwards be discredited and discredit the Association's other parapsychology publications of greater merit.

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C. J. DUCASSE:

"On the Whole Beneficial to Serious Studies"

I believe that publication of *The Search for Bridey Murphy* and the wide circulation the book has been having will, on the whole, be beneficial to the progress of serious studies in the field of parapsychology or psychical research. One reason is that Chapters 4, 5, and 6, which deal with extrasensory perception, and the related appendices, will bring the remarkable facts established experimentally by Rhine, Pratt, Soal, Thouless, and others, to the attention of many persons unaware of them.

Moreover, if the words "serious studies in the field of parapsychology" are intended to imply that the experiment attempted by Bernstein is not a serious study in this field, then the implication is unwarranted. For if the experiments upon Mrs. Piper, Mrs. Leonard, Mrs. Willett, and other mediums, directed to the question of whether there is a life *after* death, are serious studies, then experiments such as that upon Mrs. Simmons and the numerous earlier similar ones on record, directed to the question of whether there is a life *before* conception and birth, have equal title to be described as serious studies—notwithstanding that neither they nor the others are perfect or definitive. The results of the experiments of course do not prove pre-existence, or post-existence, unless and until the alternative conceivable explanations of those results have been shown to be untenable.

Interest, or belief, in the idea of *earlier* lives for the individual, and attempts to test empirically the validity of that idea, should be neither more nor less detrimental to the "grasp on reality or mental stability" of the persons having this interest, than have been detrimental the interest or belief of many persons in the idea of life *after* death, or than have been the attempts of psychical researchers to test empirically the validity of the latter idea. There is no reason why the reading of what *The Search for Bridey Murphy* has to say on the subject of a life of Mrs. Simmons *before* her present one should affect the readers of it otherwise than readers of the New Testa-

ment have been affected by the account there of the Resurrection of Jesus *after* he had died.

The experiment with Mrs. Simmons, and the verification of such of the details of the purported "Bridey" life as the book reports, do not prove that Mrs. Simmons is a reincarnation of "Bridey Murphy." That the former is a reincarnation of the latter is *one* hypothesis that would account for the veridicality of those details. A *second* hypothesis that would also account for their veridicality is that of illusion of memory; that is, the hypothesis that Mrs. Simmons, in childhood or later, heard or read of the life of an Irish Bridey Murphy and then forgot this; and that, under hypnosis, the *ideas* so acquired were recalled by Mrs. Simmons, but not the manner in which she had acquired them; and hence that they were indistinguishable by her from memories of events of a life of her own. A *third* hypothesis, which would also explain the veridicality of the verified details, is that while in deep hypnosis, Mrs. Simmons exercises powers of paranormal retrocognition latent at other times, and vastly more far-reaching than those whose reality has been experimentally proved by Rhine, Soal, and others.

Since there is at present no way to eliminate the second and third of these possible explanations, the first, to wit, that the purported memories of an earlier life are genuine memories, is not *known* to be the correct explanation, any more than either of the other two is *known* to be so. But the fact that inquiries in Ireland subsequent to the publication of the book have shown that a number of the details mentioned by "Bridey" are certainly or probably erroneous increases the likelihood that the *second* of the above three hypotheses is the true explanation of the veridicality of the details that turned out to be veridical.

I do not know what amateur hypnotists have been led to do by the publication of the book. I think, however, that the book tends to overestimate the powers of hypnosis for good; and that it does not adequately caution its readers against the powers of hypnosis for evil or harm if it is induced by unscrupulous persons or by happy-go-lucky blunderers. Having in the past seen demonstrations of hypnosis by my former psychology professor, as well as experimented myself with it pretty thoroughly, I would not, unless for very good medical or other scientific reasons, allow another person to gain over me the power which hypnosis and post-hypnotic suggestion in fact gave me over my subject.

It has been suggested that an introduction to this book, written

by an expert, could have warned the reading public against drawing sweeping deductions from the material. But the publishers would have had to know who is an expert on the whole of the variety of issues raised by the contents of the book. Would it be the theologian? The psychiatrist? The psychologist? The parapsychologist? The spiritualist? The philosopher? No expert as to the respective expertness of these supposed experts as judges of those issues was available to the publishers, for no such expert now exists.

I think that, although the idea of earlier lives for the individual is less familiar in Western countries than in the East, it is in itself quite as worthy of consideration as that of a life or lives after death. I think that the question as to what sort of evidence, if we could get it, would establish, is crucial but has not yet been adequately answered. Memory regression under hypnosis is about the only method as yet in view by which genuine memories, if any, of earlier lives, if any, might possibly be obtained. And I think the book will tend to enlarge the range of possibilities known to and worthy of intelligent consideration by its lay readers, concerning the nature, the cosmic history, and the cosmic destiny of individual man. The book may render a similar service to scientists who read it, if they do not tacitly assume that, at the present stage of the development of science, there remains nothing radically novel to be discovered about the body or especially the mind of man.

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JAN EHRENWALD:

"One More Illustration of Telepathic Leakage and Doctrinal Compliance"

THE discussion of the Bridey Murphy case reminds me of my one-time teacher, Professor Wagner Jauregg in Vienna, who used to say: "In hypnosis you never can tell who is kidding whom. Is the hypnotist kidding his subject or is the subject kidding the hypnotist?"

Professor Jauregg was a noted psychiatrist of the old, pre-Freudian school who looked askance at the couch whenever it was used for any purpose other than a legitimate afternoon nap. In any case, he was suspicious of its use for hypnotic experiments or for the method of free associations. But despite his intransigence, he certainly had a point when he cautioned against the sources of error inherent in virtually every procedure probing into such twilight zones of the human mind as hypnotism, somnambulism or mediumistic trance.

We have learned from Liébeault and Bernheim to be on our guard whenever we use the hypnotic state as a method of systematic clinical exploration. It creates conditions which seem to be just custom-made as it were, for the appearance of all conceivable artifacts due to simple suggestion, the emergence of forgotten or ego-alien memories—so called cryptomnesia—and the like. Such objection has indeed rightly been raised by some of my colleagues in trying to account for the more puzzling features of the Bridey Murphy case.

But I have pointed out elsewhere (in my last book *New Dimensions of Deep Analysis,* A Study of Telepathy in Interpersonal Relationships) that the theory of suggestion fails to give us the whole answer to problems of this kind. Some of them can only be understood by reference to an added factor, which I described as telepathic leakage.

Broadly speaking, telepathic leakage is a particular form of telepathy operating between experimenter and his subject. It is particularly apt to occur in hypnotism in the trance state and in the psychotherapeutic situation. Under suitable psychological conditions,

an be seen that the therapist's—r the experimenter's—own emo-ionally charged interests and pre-ccupations are reflected in the ubject's productions.

xperimenter's Blind Spot

SINCE this material usually em-anates from the therapist's or experimenter's) preconscious phere, he is likely to have a blind pot in relation to it. He may then e perfectly honest in disclaiming ny knowledge of his own part in he productions of the phenomena. s an added complication, it may ccasionally happen that another erson's unconscious mental con-ent may "get into the act." This ay then make still more difficult o trace the source of the "strange ntelligence" sometimes contained n the subject's production.

The repercussions of this state f affairs go without saying. They ertainly go far beyond the case eviewed here. I have pointed out —in a lecture before the 1956 onference on Psychology and arapsychology—that particularly n the psychotherapeutic setting may be the therapist's allegiance o a specific school which is con-ucive to telepathic leakage. His nplicit faith in the validity of his wn doctrine is of necessity an in-gral part of his approach. If so, ne patient's response may well a-ount to an apparent confirma-tion of the therapist's pet scientific hypothesis and ultimately of the particular philosophy to which he subscribes. This is what I have termed the *doctrinal compliance* by the patient with his therapist's emotionally charged scientific concepts and preconceptions.

The relevance of this hypothesis to the Bridey Murphy case is obvious. But it is equally applicable to a vast number of pre-scientific, cultist, and sectarian movements which have caught the imagination of the general public from the time of the Rosicrucians, the Mesmerists and phrenologists up to the spiritualists and dianeticians of our day. In fact, it is only when viewing Mr. Bernstein's report in the historic perspective that the Bridey Murphy case fails into its place. It can then be recognized as one more illustration of the principle of telepathic leakage and doctrinal compliance.

Such an interpretation may well appear as something of an anti-climax to the brilliant account of a truly fascinating psychological *cause celèbre*. It certainly does not supply the raw material from which such best-sellers as Mr. Bernstein's are made. But the sober facts and cautious hypotheses of science cannot—and should not—seek to compete for the attention which is accorded to science fiction in our contemporary American scene.

HORNELL HART:

"Likely to Generate New, Valuable Interest in Hypnotism"

THIS book emerges out of three deep streams of thought, which have been growing in the culture of the Western world during past centuries and particularly during the past few decades.

The first of these is the theory of reincarnation. This idea, of course, has its roots thousands of years back in the past, but it has received at least semi-scientific study in recent decades—particularly in Ralph Shirley's *The Problem of Rebirth,* and in Raynor C. Johnson's *The Imprisoned Splendour.*

The second stream of thought has to do with hypnotism. This also has its roots deep in the past. Its modern emergence dates back to Mesmer's work, beginning about 1766. During the past few decades, hypnotism has had immense scientific development, with rapidly expanding applications in medical, dental and psychiatric fields.

The third stream is parapsychology. The reaction to Bridey Murphy by any well-read person will depend to a great extent upon his previous opinions relative to reincarnation, hypnotism and parapsychology.

To make my own position clear, let me say that I have felt open-minded though skeptical interest in the reincarnation theory; that I regard hypnotism as a powerful instrument for potential service to mankind; and that I regard as established facts telepathy, clairvoyance, precognition, psycho-kinesis, and conscious, purposeful apparitions of the dead. As seen from that perspective, how does Bernstein's book rate?

First: Does this book present veridical evidence supporting the theory of reincarnation? As presented in the book, the record appears to the unprejudiced but only casually informed reader to be plausible and fairly evidential. But *Life,* in its article by Herbert Brean, published on March 19, 1956, presents what appears to be competent and systematic checking up on the alleged evidence offered in Bridey Murphy's accounts of her previous incarnation. The re-

sults of that investigation certainly shift the burden of proof back onto Morey Bernstein. Unless he, or others who wish to defend the reincarnation theory in the Bridey Murphy case, can present convincing refutation of the demolishing evidence presented in the *Life* article, it would seem that no evidence remains which needs to be considered as offering any support for the reincarnation theory.

Second: Is the interest which this book is generating in hypnotism and in reincarnation a wholesome thing? Well, obviously, a good many unwholesome developments may result. Any powerful implement—particularly a powerful psychological implement—can be misused, and hypnotism certainly is a powerful psychological implement. It is probable that a good many people who are not too well balanced at the start will go off the deep end after reading about Bridey Murphy, and will become more or less obsessed with their explorations into this field. But, if they had not gotten hold of *The Search for Bridey Murphy,* they would probably have found some other idea in which to exploit their own erratic tendencies.

Assets and Liabilities

ONE result which is not likely to be favorable to the progress of psychical research will probably be a good deal of quite ill-founded and unsound pseudo-psychical research. The publication of such material is likely to produce revulsion and antipathy toward the subject on the part of critical people.

On the other hand, the stimulation of interest in this field is likely to stir up a good many useful investigations, carried through with applied enthusiasm, governed by scientific caution and critical insight. To instigate research of this kind is an immense service which, in my judgment, far outweighs any temporary damage which may be done.

Particularly I welcome the intensified interest which this book is likely to generate in hypnotism. This seems desirable, from my standpoint, because some of us at Duke University have recently been carrying through experiments which seem to us to demonstrate quite conclusively that auto-hypnosis is one of the most powerful factors yet discovered for curing emotional depressions in normal people, for increasing the efficiency of an individual's life, for eliminating anti-social attitudes and undesirable habits, and in general for remaking personality along lines desired by the individual at his best. Bernstein's book will certainly convince hundreds of thousands of people that hypnotism is important. After they realize the power of hypnotism, they may be

ready to explore and utilize the constructive potentialities of autohypnosis.

Some people claim that *all* purported accounts of previous incarnations must be of this pseudo variety. Others claim that, in such cases as Bridey Murphy, a genuine recovery of memories from a previous incarnation is achieved. This difference of opinion is quite open to testing by suitable research. Those who believe that genuine memories of reincarnation can be obtained in this way can test the validity of that hypothesis simply by carrying through enough experiments, under carefully controlled conditions, and ultimately presenting (or failing to present) to open-minded psychical researchers enough evidence to prove the validity of their contention.

RUSSELL G. MacROBERT:

"Bound to Open Up New Support for Serious Studies"

THE overall effect of the publication of *The Search for Bridey Murphy* in the end will prove to have been beneficial to the progress of serious studies of the mind and much of its unexplored related phenomena investigated by psychical research. There will probably be a few casualties—emotional upsets or worse —but on the whole, the curiosity awakened as to the nature and destiny of man should be "beneficial" out of all proportion to the casualties.

Bridey Murphy is not "reincarnated" in Ruth Simmons, whatever else she may be.

The book needed no expert to tell the reader what to believe. There is no expert who would be accepted as sufficiently versed in psychiatry, psychical research, hypnotism and mediumistic trance states. He would merely be someone attempting to pronounce judgment from a limited area, and there are factors in the Bridey Murphy experience which have wider implications than are covered by four different specialties.

That Bridey Murphy might have lived as she said, and now exists as a spirit talking through the hypnotically induced trance-state of Ruth Simmons, cannot be ac-

cepted from the limited evidence and lack of scientific checks reported in the book. At least it could not be accepted by one thoroughly familiar with trance phenomena and convinced of its reality as a type of genuine psychical phenomenon. But why the case should be considered at all as support for the theory of reincarnation is difficult to imagine.

A renewed interest in hypnotism, over-enthusiasm if you like, may cause some troubles, anxieties, emotional upsets—but at present there is so much ignorance about psychiatric and psychical phenomena, that the interest and activity is bound to open up support for serious studies in a now unpopular and unsponsored but fertile research field.

GEORGE H. HYSLOP:

"Detrimental to the Serious Progress of Psychical Research"

THE overall effect of a book of the type of *The Search for Bridey Murphy* and the resulting publicity appear to me as detrimental to the serious progress of psychical research. Those who, on the basis of having read the book or condensations from it, engage in amateur experiments in hypnosis, might find the results detrimental, if there exists in their personality a tendency toward instability.

I am not sure whether publication of this book has caused an increase of serious or intelligent public interest in hypnosis or psychic research. But I feel certain that it would have been advisable for the publishers to have had the book introduced by a qualified expert. Such an introduction should have warned the reading public against over-enthusiasm, and would have acted to caution the public against careless experimenting.

As far as the data collected in Ireland is concerned, as presented in the volume to bolster the claim that the hypnotic subject had indeed been "Bridey Murphy" in Ireland, in an earlier incarnation, I do not believe that this material can be regarded as of scientific value.

MONTAGUE ULLMAN:

"Nothing That Points Seriously to Reincarnation"

REGARDING the impact of *Bridey Murphy* on the progress of serious study in the field of parapsychology, my feeling is that the overall effect is on the negative side of the ledger insofar as assumptions and hypotheses offered are arrived at uncritically and unscientifically.

The impact on the readers as far as their own mental stability is concerned is a difficult thing to evaluate. I would say that it probably deepened the credulity of those who were very credulous to begin with. The material lends itself to ready exploitation of those who may have certain characterologic distortions to begin with but so do many other experiences.

There is nothing in the book that points seriously to reincarnation. All the results obtained are completely compatible with the fact that the author was dealing with a highly suggestible hypnotic subject exhibiting a pronounced readiness to develop a dissociated state.

Concerning the interest in hypnosis evoked by the book, here, too, the negative factors far outweigh any others. There is sufficient interest in the application of hypnosis, both therapeutically and for research purposes, by competent and trained investigators. Any possible gains by heightened activity among amateur hypnotists do not outweigh the dangers.

Many of the more uncritical reactions to the book may have been curtailed if a really objective introduction had been written by an expert.

"Simply Sensationalism"

THE evidence offered in the book for Mrs. Simmons' earlier "incarnation" is misleading on two counts: first, it is incomplete and unconvincing in its own right; and secondly, no matter how convincing it might be, the task of validating a hypothesis like reincarnation would be much more complex than pursuit of data as described in the book.

Both the book and the response to it represent a phenomenon that is of considerable interest and warrants further exploration but such study should be directed towards bringing to light all the aspects of the interpersonal situation between this particular hypnotist and this particular patient that led to the belief on his part that he was dealing with a reincarnated spirit.

As a case for reincarnation, it is simply sensationalism at a level with Orson Welles' "Invasion from Mars" and without much greater scientific credibility.

EMANUEL K. SCHWARTZ:

"A Social Psychological State Reflecting Widespread Disturbance"

THE widespread public reaction created by the publication of *The Search for Bridey Murphy* should not be viewed as something unusual, unique, or out of keeping with the general tenor of the times. In an earlier issue of TOMORROW I pointed out social and individual parallels in the occurrence of psychical experiences. A study of the psychical research literature indicates that spontaneous psi experiences generally occur in connection with a crisis in the individual's life history, that is, danger, accident, death, or some other situation generally of an emotionally urgent quality. Large scale social acceptance of psi experiences seems to need equally emotionally charged times.

It is known that under such circumstances objectivity is lost. The human being is neither a good observer nor a good reactor, that is, reality testing is impaired, the person becomes more suggestible, and the reliability of his perceptions are highly doubtful. This may be seen not only with regard to the occurrence of psychical experiences but with regard to any kind of human experience of a general psychological nature where the efficiency, dependability, reliability, validity and objectivity of the awareness are damaged by the emotional state.

What distinguishes the psychical experience from the coincidence or chance happening is the sense of conviction the individual has that

this event is unusual, that it is not normal, that it is in fact supernormal. This sense of conviction is, I believe, the psychological component which differentiates the psychical experience from any other kind of human experience; namely, the conviction that the experience is psychical, not within normal psychological understanding or within a common sense frame, but rather that it has about it something supernatural, something spiritistic, something beyond, above and separate from the human. These qualities characterize the "Bridey Murphy phenomenon."

Widespread Disturbance

WE know in studying the widespread appearance of psychical experiences that they occur in connection with crisis situations in a society as in a person's life. We are faced in our own social milieu with a condition which has been variously described as mass hysteria due to post-war reaction, the threat of H-bombs and A-bombs, the possibility of war between East and West. Within this socio-pathological condition there is growing credibility of psychical experiences and of spiritualism which are sharing a kind of pseudo-religious revival. We see greater uncritical acceptance on the entire social scene of the possibility of psychical experiences being genuine, being real, being more real than reality. There are many illustrations of this trend.

The fact that the "Bridey Murphy rage" has not restricted itself to any one class or any one group but has swept the country is indication not of the genuineness of the experience but of a social psychological state reflecting widespread disturbance. It is a manifestation of sociopathy and psychopathy rather than of rationality. It should not be surprising, therefore, that "Bridey Murphy" has had such widespread instantaneous appeal and provoked such bizarre reaction. On the contrary, they might have been expected.

The Destructive Implications

A twofold consequence of the "Bridey Murphy craze" may be anticipated. First, it can do psychical research little or no good. The possibility of objective examination of this experience and others will be lost in the contagion of hysterical reactions and the need to believe. The conviction that "Bridey Murphy" is proof of the supernatural will be, as a consequence, an outcome of this mass hysteria. From a scientific point of view, psychical research will be put back rather than forward by virtue of this kind of mass distortion accompanied by all kinds of fake and quack reports which will

e accepted publicly but which ill not lend themselves to any nd of objectivity on the part of e people having or reporting ese experiences or on the part the people who might subject em to more rational investiga- on.

Secondly, it has a destructive fect upon the social body in that tends to increase irrationality id to immerse people in larger mounts of pathology. It is known human psychology, that to feel, think, and to wish very often cilitate the event. The need to elieve that psychopathology is a ealthy state, that there is a kind unreality which is more impor- nt than reality and which can eny and supercede reality, tends make people less accepting of ality and more accepting of ir- tionality and unreality. The re- lt is no objective evaluation of e real state of affairs in which eople find themselves both in- vidually and socially, but a dis- rtion of reality and a seeking r irrational unreal solutions. The nsequence, as I see it, can only sult in destructive implications r the individual and for society.

eed to Play the Game

THERE is no need, in this dis- cussion, to evaluate the chance ta presented by the "Bridey urphy" material, which are or are not corroborated by an investigation of the history and setting in Ireland. In the course of one's development in a literate culture such as ours one accumulates all manner of factual information, all manner of impression not only about a particular country or a particular time but about all countries and all times. It is not possible to parse out that knowledge which is available to us through normal channels but which is not within our immediate recollectability.

An understanding of the nature of hypnosis encourages me to believe that a mutual or joint hysteria was shared by the operator, Morey Bernstein, and the subject, Virginia Tighe. The need to play the game is one of the basic elements in hypnosis; that is, the subject responds as she thinks the operator wishes. It is possible, then, to assume that Bernstein started out with the assumption that it is possible to regress an individual not only back to childhood, which he knew from the literature in hypnosis, but even further. This idea is to be found in dianetics and is part of the spiritualistic concept of reincarnation and multiple lives. His need to find some suggestion, to give some suggestion, as reported in the book, to pick up the slightest hint, and for her to be supersensitive to his wishes both consciously and subliminally ex-

pressed, produced the kind of material under his encouragement and tutelage. They both joined in a creative fantasy act to produce the reincarnation of "Bridey Murphy." This seems to be the product of a creative imagination mutually or bilaterally stimulated in both operator and subject in a hypnogogic, semi-trance state. As such it should be viewed not as an experience with objective reality but as an experience in terms of one's fantasy life. "Bridey Murphy" is a fairy tale of fantasy, a science fiction, or a religious fiction, if you will, a kind of mystery story with little or no relationship to reality, except, perhaps, some of the content. These seem to be the important dimensions of the "Bridey Murphy" phenomenon.

No Scientific Value

THE attempt to give scientific credence or objective evaluation to the "Bridey Murphy" situation really gives it more support than it merits. Nobody asks if there is scientific validity to the imaginative creation of a fiction writer who writes about a fantasy world of the year 2056 or 2556. Scientists are not called upon to comment as to what effect it will have upon the public or what effect it has upon the mental stability of people. To give such scientific scrutiny to this kind of thing seems only to strengthen its effectiveness. The best use one can make of public relations and of scientists with regard to "Bridey Murphy" is to ignore it from the standpoint of scientific quality, because it has no scientific value to commend it except insofar as students of abnormal psychology and psychopathology are interested in examining the nature of the psychodynamics of the author, Mr. Bernstein, and of the subject, Mrs. Tighe. If "Bridey Murphy" is seen as a dissociated personality of Mrs. Tighe, that's fine. If the psychopathology or self-deception involved is to be studied, that's fine! But to study "Bridey Murphy" as a figment of the imagination, of the creative imaginations of both people, is to waste scientific time and effort and to lend credence in the layman's mind to the possibility that "Bridey Murphy" as such, "the personality of Bridey Murphy," merits consideration on the part of scientists. At best, the scientist can only warn the public against the amateur use of hypnosis, against the pursuit of unrealistic and irrational pathological drives which can only lead persons into becoming more disturbed and more unstable and to the kinds of psychological dangers to which we know now our nation, as a whole, is particularly susceptible.

ESLIE M. LeCRON:

"Hypnosis Is Not a Parlor Plaything for the Amateur"

[N my opinion, publication of *The Search For Bridey Murphy* stirring popular interest in parasychology and in hypnosis in a eneficial way, although it has derimental aspects as well. Hyposis is not a parlor plaything for he amateur, and the so-called lunatic fringe," of course, bemes fanatic over such a book.

Greatest benefit is that many ntelligent people become interested in hypnosis, read other books bout it and learn that hypnosis a valuable tool in psychotherapy, entistry and psychological reearch. Also, I believe the book ill promote more interest in arapsychology.

Only in extreme cases, and perhaps not at all, would a reader e adversely affected as to mental ability or his grasp on reality. owever, some could be harmed y experimentation on the part of experienced persons.

The book itself proves nothing, the author himself mentions. Probably positive scientific proof of reincarnation is impossible, at least in this way, even if statements to a past life and the former existence of such an actual person could be verified. There are other hypotheses, such as the Jungian idea of the collective unconscious; and those who believe in spiritism could maintain that the trance enabled a spirit to speak through the subject (mediumistically) and that the events and data related were experiences and knowledge of that spirit, not of the subject himself.

Hypnotized subjects usually can produce vivid fantasies and can draw on completely forgotten knowledge which is in the subconscious. This would be the view of most scientists who do not believe in reincarnation in considering the "Bridey" story, and even of some who do accept the idea of past lives. The data obtained in Ireland by the journalist William J. Barker of Denver offers

not the slightest proof of Bridey's existence or that Mrs. Simmons lived before, Nor does it disprove it. Personally, I neither believe nor disbelieve in reincarnation, regarding it as a possibility but probably not susceptible of proof.

Undoubtedly it would have been advisable for the publishers to have included an introduction by some authority. This could have pointed out all these facts so that readers would have been encouraged to retain a normal skepticism. However, it is the sensational which attracts public interest and, from the sales and economic standpoint, it would have mitigated against the large sale of the book if this had been done.

JOOST A. M. MEERLOO:

"Anxieties of Death and Destruction—Quest for an Easy Answer"

THE most interesting problem aroused by the book *The Search for Bridey Murphy* is the overwhelming and nearly sensational interest of the public. This must be linked to deeper seated anxieties related to the problem of death and destruction and the quest for an easy answer to what still has to be studied by capable minds.

The increased interest in amateur hypnosis is a great mental danger because the amateur doesn't know the complications involved: Aroused submissiveness, disguised living out of sexual frustrations, provocation of latent psychosis. Great Britain already has a law against open hypnotic séances. The facts related in the book can be subjected to several explanations, which are obscured now by its pseudo-scientific guise. The facts of *cryptamnesia* and *mutual transfer of thoughts* between hypnotizer and hypnotizee have been amply investigated in scientific literature on hypnosis.

The book does not contribute to the real problem of telepathy and /or reincarnation and, I repeat, has too dangerous implications for those who want to believe in an easy way.

ULE EISENBUD:

"Bridey Murphy—Wraith, Remnant, or Psychic Regurgitation?"

THE publication of *The Search for Bridey Murphy* seems to ave accomplished overnight what lecades of patient investigation nd reporting in psychical research ave failed to accomplish: It has nade the subject matter of psyhical research front page news n a scale hitherto achieved in cience only by atomic explosions, pace travel and poliomyelitis. It as also caused considerable disnay among savants on both sides f the fence. It is as if Sadie Thompson were to show up in full egalia on a platform where the econdite points of the Kinsey reort were being debated by the nethodologists of science.

razen Bridey

THAT the author of *The Search for Bridey Murphy* has left himlf open to criticism on various rounds, and that the evidence for he thesis he advances is somehat less than compelling, is not o important. This sort of thing is not new in the history of the subject. What is important is that someone called Bridey Murphy, wraith, remnant or psychic regurgitation—be she all or none of these, it matters little in this particular case of a familiar story—has brazenly pointed up the fact that nobody is too happy when "the occult" is taken out of the hands of an esoteric clique whose historical function is to provide a safe outlet for one of man's perennially smouldering preoccupations, a zone of buffered interplay between opposing forces.

The questions which have been put to this panel clearly betray an uneasy, even panicky defensiveness in regard to the possibility of things getting out of hand with Bridey so unexpectedly capturing the interest and imagination of millions of foolishly seduceable people. There is felt to be about the whole situation the aura of something illicit, dangerous, uncontrollable.

Fortunately or unfortunately, such fears are quite unwarranted. Mankind has never shown its capacity to tolerate for more than fleeting moments in its history the breakthrough of the latent forces which Mr. Bernstein (the sincerity of whose efforts I see no reason to hold in question) seems so cavalierly to have tapped.

On the contrary, one may view a good deal of culture, including much of science and religion, as institutionalized safeguards against the perilous threat of man ever getting to know much about that side of himself which may be dimly glimpsed through the raw data of the Bridey Murphy case. The history of hypnotism, psychical research and psychoanalysis—the three most powerful and therefore the most threatening wedges into psychological insight—shows how many forces both outside and within these movements swing into action to tamp down any fire that may start from careless sparks which may be thrown off during those occasional historical moments, such as the present, when something in the subcellars of the unconscious starts spontaneously to ignite.

End of the Affair?

I venture to predict, thus, that almost by the time these remarks are in print Bridey Murphy will have gone the way of all revenants from the murky recesses of the human psyche, and that sensible people will soon begin to rub their eyes and wonder what it was that they had dreamed during their brief catnap. The man on the street will have become sorely disenchanted with his passing flirtation with hypnosis and its increasingly elusive yield; and he will have found that canasta and Scrabble are far more fun, after all, than trying to scry his wife's whereabouts and doings before he took up with her in this life.

Psychology and psychiatry experts who were lured into talking more gibberish than Bridey at her worst will be glad to have done with the irritating interruption of their Q-analyses and studies of the ego from eighteen to twenty months, secure once more in their childlike faith that truth, however dry and humanly trivial, must prevail. And parapsychologists can once again get on with the serious business of setting up committees for insuring that nothing short of a televised resurrection, properly supervised by representatives from the firm of Price Waterhouse and Company, will easily pass muster as evidence for anything beyond the curious ability of an occasional individual to guess the order of ESP symbols better than he would be expected to on a chance basis.

THOSE OTHER BRIDEY MURPHYS

James C. Crumbaugh

' is virtually impossible that the reader has escaped at least some iliarty with the nineteenth cen- Irish colleen (real or imag- d) by the name of Bridey Mur- . Bridey did not long remain ne. Following Bernstein's book, lar cases began to sprout like ds after a spring rain. Not there was anything really about the experiments. Sir xander Cannon had produced liar results with a number of ects, some of whom he re- ed upon in *The Power Within* 53). Cannon was chiefly inter- d in demonstrating evidence the origin of many of the s of this life lies in experiences a previous life. For example, of his subjects who was deathly id of high places in this life regressed prenatally to an existence as a Chinese general who had died in a fall.

German, Turban, and Red Fox

ONE of the first successful experiments following Bernstein's Bridey Murphy turned up on the Art Linkletter radio and TV program, "House Party." A Dr. Huges hypnotized a skeptical American newspaper man who regressed about two hundred years to a life as a leather worker in Germany. The waking subject reported no knowledge whatever of German, but under hypnosis he spoke German words and phrases with an acceptable German accent, and described in detail his life as a leather worker.

The *San Francisco Chronicle* (Mar. 5, 1956) reported a subject named Nona Wolfe who was hypnotized by Clarence E. Bates, president of the California Guild of Hypnotists. The young woman when first put to sleep and regressed prenatally could not speak. In a second trance she explained that she had regressed into a little girl who was burned at the stake by "a group of very dirty people wearing turbans."

The *Toronto Daily Star* (Mar. 9, 1956) reported the case of Mrs. Gloria Frolisk who, when regressed prenatally by amateur hypnotist Bob Howe, described a previous existence as a Ukrainian wife and mother in the thirteenth century, speaking Ukrainian fluently in the trance. (In the waking state she could speak a little Ukrainian, having been of Ukrainian descent and having listened to stories of the old country as a child; but this was, no doubt, purely coincidence.)

By the time *Life* (Mar. 19, 1956) reported upon the way the Bernstein affair had put the nation in a "hypnotizzy," Bridey Murphy episodes were a dime a dozen. They had come, as elsewhere, to my town of Memphis, Tennessee: Mr. Joe Prescott, president of the Midsouth Hypnology Association, had regressed Mrs. Eugene Stennett to a seventeenth century life as Priscilla Miller in Frankstown, Pa. And, not to be outdone, I myself obtained similar results with several of my students, the best subject regressing to an eighteenth century life as John Davis on a farm near Harrisburg "in the territory called Pennsylvania." I obtained the usual amount of detail concerning relatives, places, life experiences and the like. And one of my students hypnotizing a girl of his acquaintance (in spite of my admonitions against the use of hypnosis by untrained persons—but it's a free country and there's no law against it), regressed her to a previous life as a red fox.

The list could go on and on, but why bother? The patterns are pretty much the same. At this point we should raise the question, What does it all mean?

Examining the Answers

THERE are four possible explanations of those cases which, like the Bridey Murphy affair, offer a considerable amount of data obtained under hypnosis which check out as accurate when verified by some independent means:

(1) Deliberate fraud on the part of the subject, or on the part of both subject and operator.

(2) ESP in operation as a means of the subject's obtaining unconsciously the little-known information upon which later verification is based. This

information could be obtained at least theoretically from the minds of those few research authorities who know it, or even by precognition from those who will know it in the verifying process, or in some instances by clairvoyance directly from objects such as tombstones, court records, etc.

(3) Unconsciously - learned material long since forgotten but now uncovered in the hypnotic trance and spun into a consistent story to fit in with the suggestions given by the hypnotist.

(4) Reincarnation.

Now the scientific law of parnony demands that we accept e simplest explanation that is adquate to cover all of our data. nce reincarnation is the most mplex of the four (in that it reires more assumptions that have ot so far been verified by the ientific method), we can accept only if the other three must be jected. Therefore let us examine em.

Concerning the first, one or more the experiments could easily be audulent, the conspirators having oked up some little known data fore the hypnotic sessions. But w will think it reasonable that s accounts for all of the experints, especially in view of the questioned reputations of those volved in many of them. Morey Bernstein, for example, is a very substantial business man of Pueblo, Colorado, and Virginia Tighe is a widely respected housewife of the same community.

The second explanation is possible if it be initially granted that ESP exists, but the assumptions involved here are more complicated than those of the third explanation; therefore we must examine it for adequacy before turning to the ESP hypothesis.

This third explanation of unconsciously-learned and long forgotten material which comes out under hypnosis has much in its favor. Inferences from many related cases point in this direction. For example, an English scrub woman began spouting fluent German (not under hypnosis) though she had supposedly, at least so far as she knew, never had any contact with the language. But later a psychologist discovered under hypnosis that she had years before worked as a scrub woman outside the door of the offices of the German consulate and had heard German spoken within.

Wolberg reports the case of a woman who, under hypnotic treatment for emotional disturbance, suddenly began speaking poetic Greek. She had never studied the language and had not, so far as she knew, had any contact with it. Yet careful investigation revealed that

when she was about two years old her mother was a housekeeper for a Greek professor who went about the house reciting Greek poetry or practicing his lectures while the child played on the rug in the middle of the floor.

The Authorities Agree

ONE of my subjects gave a most convincing perfomance of regressing to an early nineteenth century Bostonian named Johnathan Withers. Nothing phoney showed on the tape recording. But after the session he voluntarily disclosed that he had in this life gone with a girl by exactly the same name as that which he gave as the name of his wife in the regressed life.

Experiments at Yale have shown that subjects will often go as willingly into the future as into the past. I took one of my subjects into the future and she reported a life on Venus as a girl named Astra in a scientific laboratory. (I am sure that the fact that every scientifiction comic book in the drug stores has a heroine named Astra is pure coincidence.)

In the light of all the evidence so far gathered in the prenatal age-regression experiments, there is no reason to believe that we are dealing with anything paranormal. Of course there is no proof that they do *not* represent reincarnation experiences. As far as the theory of reincarnation is concerned, the Bridey Murphy type of experiment is incapable of any crucial test of it either way. In fact, no matter how much material checked out accurately in such an experiment, we could never be sure just what a person in our culture may have had the opportunity to learn, consciously or unconsciously, through normal sensory channels.

A crucial experiment might possibly be approached by selecting, through a completely random process, a particular primitive tribe and then a number of individuals within this tribe, and attempting prenatal age-regression with these individuals. It would be necessary to keep the experiment secret until the actual time of performance in order to prevent the possibility of training those subjects who might be tipped off. If under hypnosis the subjects spoke other languages or gave facts that could not reasonably be known in their culture, we might have something. Even here the possibility of ESP would not be ruled out, but at least *something* paranormal would be involved.

And if somebody should turn up proof of reincarnation plus a reliable technique of forward progression, nobody can say it wouldn't be of practical value. For then we could go forward in time to see who we are going to be, and will all of our money to him—or her!

TWO CHILDREN WHO "HAVE LIVED BEFORE"

PUBLIC interest in the Bridey Murphy case has caused a number of efforts designed, consciously or unconsciously, to emulate the experiments of Morey Bernstein with "Ruth Simmons." Most of these cases have followed the Bridey Murphy pattern, just as there has been a tendency elsewhere to repeat so-called reincarnation claims along lines established by precedent.

Thus a celebrated Indian case, which became widely known in 1935, has apparently set the pattern for a case more recently reported from the French South Pacific island of Mauritius. The Indian case is that of Santi Devi, a nine year old girl of New Delhi who is supposed to have recalled, and later recognized, Pandit Kedarnath Chaube of Muttra as her husband in a previous life.

The *Revue Metapsychique,* Paris, reports in its issue of December 1955 on a similar case concerning Chetana Deva, born of Indo-Mauritian parents in the village of Castel, Mauritius. At the age of two-and-a-half years, little Chetana Deva is alleged to have claimed that he had been Sreeram Jankoo, who lived in the village of Vacoas. The boy is alleged to have described how, as Sreeram Jankoo, he went to the nearby end of Plate, where his canoe turned over and he drowned, "surrounded by the fish."

Reports credit Chetana Deva with linguistic abilities beyond his group. When taken to the widow of Sreeram Janko, the child is supposed to have recognized the "wife" and "son" he had during his earlier incarnation." The report carried in the Paris magazine notes that "not all who came to visit the child's parents heard him speak of former life, but that the whole island was agog, and the famous family's hut was sought out by strangers from morning till night."

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THE BOOK THAT STARTED IT ALL

Nandor Fodor

HE SEARCH FOR BRIDEY MURPHY. By Morey Bernstein. New York: Doubleday & Co. 1956. 256 pp. $3.75.

THIS book has revived an old and almost abandoned line of search: hypnotic age-regression a previous life. It is not a eosophic quest. It is strictly psyical research, bearing on the oblem of survival in a backnded manner by focusing attenn on reincarnation instead of after-death state.

It was not by choice or preiceived attitude that Morey rnstein, a Colorado businessman, s drawn to this field of rch. It was completely alien to n and developed from an acental acquaintance with hypism.

After a period of omnivorous reading and personal experiments, he found himself a hypnotist who could heal the sick in an apparently miraculous manner. This part of the book itself tells a fascinating story. But it was only the beginning. Soon Mr. Bernstein discovered another *terra incognita,* as far as his knowledge was concerned: that of extra-sensory perception emerging from hypnotic experiments. Again he became a student and ended up by visiting the Parapsychology Laboratory of Dr. J. B. Rhine at the Duke University. Bernstein suggested to Dr. Rhine lines of experiments by hypnotizing both sender and receiver in ESP tests to improve the chances of extra-sensory perception. The last stage he reached in his experiments was age-regression into a previous life.

Like other researchers before him, Bernstein was unable to use his hypnotic opportunity to explore the psychology of the period of gestation, but took a fast leap beyond it. Experimenting with a hypnotized subject in an attempt to "regress" back to the actual moment of her birth, Bernstein was astounded to find that she was relating to him the story of her life in what appeared to be a previous reincarnation. She had become "Bridey Murphy," an Irish girl who lived from 1798 to 1864 in Cork and Belfast.

Her "Life After Death"

ONE would expect that a good hypnotic subject carried by suggestion back into a previous life would first find herself on the death bed, and only gradually move toward adolescence and childhood. Instead, Ruth Simmons, the pseudonym of Morey Bernstein's subject, began this story of her "earlier life" as a little girl who scratched the paint off her metal bed and felt guilty and scared.

But this is not a fundamental objection. It may be just a rational slip, the hypnotist failing to realize the importance of prenatal beginnings and the question of preexistence that should precede it. It was easier to plunge into the life of Bridey Murphy,

Evidence of the veridical nature of the slowly and painfully emerging memories of a prenatal life is not too abundant, but whatever there is points to extra-sensory perception directed to a previous state of existence. Had Ruth Simmons, by choice, found a different previous life, presumably the evidence would have been as valid.

While the reason of her choice is unexplored, the least we can say is that she is a good subject for ESP. The simplest approach to the problem is, of course, that she did live in Ireland, just as the simplest explanation of after-death messages is that they emanate from people who survived death. But the simplest solution is not always the one that is scientifically acceptable or valid. The complicated human mind leaps hungrily at simplicities. This hunger is probably born of our natural limitations.

But Ruth Simmons' concept of life after death in Ireland is rather odd. The spirit world, in her presentation, is a state of vacuum. There is no appreciable change, only a feeling of being an exile, shut off from family and life, with very poor contacts with other spirits similarly afflicted. It may be that this type of suspended animation does favor reincarnation, and it may be the only way out from the dilemma of an insufficiently developed human per-

onality. Or more likely, the whole tory is evidence of her poverty f imagination, and the lack of nental focusing on the part of the ypnotist on the wonders that eyes have not seen nor ears have eard."

What Is "Reincarnation?"

WHATEVER the answer is, the book records excellent naterial for parapsychology. It *oes* re-open the field of hypnotic ge-regression for future research. t may also encourage, as Bernstein vaguely projects, experiments n age progression: hypnotic research into a future life. But all hat is an escape from the main issue: what happens to us after we die. What had happened to us before we were born is of comparatively little importance. The problem of reincarnation is not just believing it as a fact or rejecting it as a fantasy. The fundamental question is: Is it part of a universal scheme? Do all of us have to come back again and again for the development of the human soul? Personally, I find it a very depressing proposition, and feel inclined to fight it tooth and claw. I am much more interested in what happens to us after we graduate from this life (or series of earthly lives), than what happened in the distant past.

NO REINCARNATED BROGUE

THE SEARCH FOR BRIDEY MURPHY. (Experiment No. 1) Research Records R.R. No. 101. $5.95.

IT is difficult to understand what this record is supposed to chieve. The fact that Morey Bernstein hypnotized Mrs. Ruth immons, and that the hypnotized Mrs. Simmons made certain statenents which amount to a claim of having once been Bridey Murphy, is already fully established by the book, and is not challenged, so far as we know, by anyone. Anyone captious or unreasonable enough to believe that the actual events and statements reported in the book are not true, will not find it difficult to assert that this record is also strictly synthetic—which, needless to say, it is not.

One must therefore assume that this record was placed on the market in order to substantiate not a series of well established events which took place in Colorado, but the controversial *content* of Mrs. Simmons' statements made while under hypnosis . . . perhaps by providing circumstantial evidence in support of Mrs. Simmons' sincerity. The record—acoustically fuzzy though it may be—does suggest that Mrs. Simmons was, indeed, hypnotized and that her statements and claims were uttered in a sincere and convinced manner.

However, the sincerity and conviction which Mrs. Simmons' voice so clearly reflects have no possible bearing upon the validity of the statements she makes. Plato stated with deep conviction that all civilization presupposes the existence of slaves—and he was proven wrong by history. All men knew, once upon a time, that the sun revolved around the earth and stated this "knowledge" with deep conviction—and they were utterly wrong. There can be no doubt of Mrs. Simmons' sincerity—but her sincerity has no bearing upon the validity of her claims.

There remains the possibility that the record seeks to prove two things by auditory means, for which the reader of the book simply has to accept the author's word:

(1) That, in a state of age regression, Mrs. Simmons spoke like a very young child, and

(2) That, while re-living her existence as Bridey Murphy, she spoke with an Irish accent.

Unfortunately the record, taken from home-made tapes, is simply too fuzzy acoustically to enable the present reviewer, who used an adequate hi-fi phonograph, and whose hearing is quite normal, to feel convinced that Mrs. Simmons did speak, respectively, like a very young child or with an authentic Irish brogue. So far as the present reviewer is concerned, this acoustically-inadequate record neither proves nor disproves the two claims just referred to. This is quite unfortunate, since the matter of "Bridey Murphy's" supposed Irish accent is a matter of great importance, which deserves some additional comment.

Any phonetician knows that there is no such thing as a "generalized" Irish brogue, Southern drawl, Scottish burr, etc. The Alabaman does not speak like the Georgian. The native of Belfast does not speak like the Dubliner. The Orkney man does not speak like the Lowland Scot. What is more, one's native accent is extremely tenacious. The Alabaman may attend Groton, go through Harvard, settle in Boston and acquire a Harvard accent. Yet, in moments of stress or of exhaustion,

is native Alabaman accent will ome out not simply in the form f a "generalized" Southern drawl, ut in the very specific form which is drawl assumes in Alabama.

Now, even if we lend credence o Mr. Bernstein's statement that Irs. Simmons spoke, while "be- g" Bridey Murphy, with "an" ish brogue—and the present re- iewer is quite prepared to be- eve him on this point—the really nportant question is whether this rogue was a "nondescript" or generalized" Irish accent, such as nyone can imitate, or whether Irs. Simmons truly spoke the haracteristic speech of nineteenth entury Cork (while "reliving" er youth as Bridey Murphy) and he same speech, but slightly "con- aminated" by Belfast phonetic atterns, while reliving her later fe as Mrs. McCarthy. Unfortunately no attempt seems to have been made to investigate this crucially important matter.

It is, furthermore, not at all certain that even an expert phonetician could, by listening to this fuzzy sound, analyze the relevant portions of the record with sufficient accuracy to determine the non-generic, localized pattern—if any—of Mrs. Simmons' "Irish brogue." Unless some extraordinarily expert acoustical engineering should succeed in cleaning up the fuzzy sound of this record, we must probably renounce all hope of having Mrs. Simmons' "Irish brogue" analyzed by a phonetician.

These and the preceding considerations force us to conclude that the record in question contributes nothing to the elucidation of the basic problem of Bridey Murphy matter.

VIRGINIA TIGHE'S CHILDHOOD

THE childhood of Virginia Tighe, who is better known as Ruth Simmons and the hypnotized subject of *The Search for Bridey Murphy,* was the theme of an investigation by the Rev. Wally White and a reporter team of *The Chicago American.* The results of the Rev. White's interviews were published in a copyrighted and syndicated article series early in June.

The articles alleged that Mrs. Tighe, up to the age of three or four, lived in a Wisconsin town, across the street from a Mrs. Bridie Murphy Corkell, now a 59-year old widow. Friends state that they recall that the present Mrs. Tighe "had a mad crush" on Mrs. Corkell's son John. The report recalls that, under hypnosis, Mrs. Tighe stated that her husband during her alleged previous incarnation in Ireland was named "Sean Brian Joseph McCarthy." Brian is the middle name of her present husband, and Sean is an Irish version of John.

The Rev. White reported further that Mrs. Tighe, as a girl about ten or eleven years of age, attended high school in Chicago and memorized a number of monologues; in one of them she figured as "Bridget Mahon," an Irish girl having her picture taken. In another she was "Maggie McCarthy," an immigrant servant girl.

Chicago Metal Bed

THE article series also gives an explanation of Mrs. Tighe's statement, under hypnosis, that she recalls scratching the paint of a metal bed. Her Chicago Aunt Emgee asserts that, at the age of six or seven, Virginia Tighe was spanked by "Uncle Lou" (Aunt Emgee's husband and the present Mrs. Tighe's foster father). Yet another relative, Uncle Lou's brother, asserted the following:

"I think Ruth was sent to bed for stubbornness—she didn't want to eat something. After she scratched the bed, my brother Lou followed an old Norwegian practice. He spanked her with a strap."

The Rev. White's report also threw a new light on the "Uncle Plazz" mentioned during hypnosis. Apparently an acquaintance of the Chicago foster parents, who is now a 61-year-old city employee, had the Christian name "Plezz". His name was spelled "Plazz" in the Chicago City Directory of 1929.

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GHOSTS IN THE WHITE HOUSE

By Arthur Krock

WHEN President Truman moved back to the rebuilt White House in late March, 1952, the ghostly rappings on doors in the night that he had heard previously were heard no more. Since the rebuilding was done under the direction of Maj. Gen. Glen E. Edgerton, that officer should be of absorbing interest to spiritualists and to the learned societies that engage in psychical research.

The old subject of White House ghosts was revived by something the former President said in reply to this question asked him by his daughter Margaret during a televised interview last week: "Remember the night . . . that you heard a knock on your bedroom door in the White House?" "Yes," was the answer. "I heard the knock and answered it about 3 o'clock in the morning. There wasn't anybody there. I think it must have been Lincoln's ghost walking the hall." The experience was repeated several times, he said.

On the telephone from his office in Kansas City the former President told this correspondent that his mention of the sounds had been serious, but not his attribution of their cause. He doesn't believe in ghosts: he soon discovered the noises were among the warning signals that parts of the interior of the structure were on the verge of collapse. "But I was wakened several times by authentic knocks on my door," he recalled, "for instance, during the organization meeting of the United Nations in 1945 when [Secretary of State] Stettinius, working by a clock three hours earlier than Washington, had some urgent message for me."

Hoover and Eisenhower

THIS homely explanation will be most disappointing to all believers in the supernatural, how-

er reassuring it is to those who, te the late Charles A. Dana, can y "I don't believe in ghosts but have been afraid of them all my e." But the two other living men no have occupied the White ouse support it. "I didn't hear ny of the sounds in the White ouse that President Truman ard," said Herbert Hoover to- y. "But," he added jocosely, "I d hear a lot of others—many of em fantastic." And President senhower, when the question was it to him, simply said, "No."

The Hoover regime ended arch 4, 1933, before the White ouse began to "fall down," as r. Truman described its condi- on. All but the inside walls and rt of the roof had been taken t and reconstructed by General dgerton more than ten months fore President Eisenhower moved So Mr. Truman's explanation his nocturnal experience is asonable.

Nevertheless, a ghost story in s grand and historic setting will t be so easily refuted, and Mr. uman, a nonbeliever, has given new currency. In this legend the minant White House ectoplasm that of Abraham Lincoln. Ac- ding to Bess Furman (*White ouse Profile,* Bobbs-Merrill, 51) Theodore Roosevelt "many nes fancied that Lincoln's spirit ll pervaded" it. Early in the New eal a girl secretary insisted that one mid-afternoon she had seen Lincoln pulling on his boots, sitting on the bed he in life had slept in. Mrs. Franklin D. Roosevelt told Miss Furman that she had felt Lincoln's presence in the White House "repeatedly."

Before the ghost of Lincoln monopolized the still watches of the night, Dolly Madison's appeared to the satisfaction of White House workers who, in the Wilson administration, were about to move her rose garden and then and there desisted. A boy ghost, his materialization sworn to by members of President Grant's household, was easily identified as Willie Lincoln, who died in the White House. Abigail Adams used to pass through the locked doors of the East Room in the Taft Administration; at any rate, there were folk in the Executive Mansion who said so. And years before General Edgerton got rid of the knockings in the night described by Mr. Truman a colored footman anxiously advised one of F. D. R.'s guests not to get up and open his door "because there won't be nobody there."

Stevenson's Bedtime Story

ADLAI E. Stevenson spent at least one night in Lincoln's bedroom and bed. He heard no eerie sounds and saw no apparitions. But he confessed that he did not sleep very soundly after pick-

ing up a book (he discarded it quickly) entitled *The Corpse Was Cold.*

Now that the second floor of the White House has been entirely rebuilt, with steel beams and joists substituted for the old wooden ones, the spirits, if they roam at all, can glide about silently if they are so minded. In 1902 the first floor, where the rooms of state are, was similarly rebuilt, and in 1927 the third floor was given the same treatment. But not until General Edgerton's project was this done to the second floor where the White House family live, and where Lincoln's bedroom is preserved as it was when he slept there.

Mr. Truman said that when his daughter's piano broke down the floor and projected one leg through the ceiling of the state dining room below he knew it was time to move out of the place. Maybe the ghosts thought so, too.

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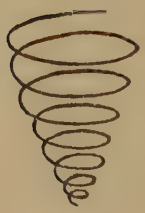

POPE PIUS XII AND VISIONARY EXPERIENCE

Gebhard Frei

T WAS nine o'clock in the evening of December 2, 1954. Pope us XII, then critically ill, reved one of his close collaboras in audience and greeted him th the words: "This morning I v the Lord."

This news was published on Noember 19, 1955, in the Milan ture magazine *Oggi*. Confirman came two days later from e Vatican News Bureau. Only few details were made known: e vision appeared during the niliar prayer, "Spirit of Christ, actify me," and the Christ-fige did not speak.

Shortly thereafter, the Pope's alth showed marked improvent. Since then a great deal has en written about the vision, yet thing new has been said about ions in general.

In dealing with the problem of visions, ordinary persons as well as trained scientists constantly ask the same question: Is a vision something purely subjective or something objective?

Of course, if you do not assume any transcendence, then there is no problem. This viewpoint holds every religious vision to be subjective, originating solely in the visionary's psyche. But to anyone who believes in a personal God, in an after-life, in the reality of such spirit-beings as angels and demons, the question arises as to the source of the vision. Does it or does it not lie outside the subject—that is, in some being from the Beyond?

To the visionary himself, especially if he is an intellect of stature and sufficient insight, it may

offer internal evidence that in a given case the vision has been caused by a transcendent being—in other words, that it is objective and genuine. Hence I maintain that Pope Pius XII is better able to judge whether he had a true vision of Christ than I or any other critic. Furthermore, in the absence of any overriding reasons, it would be presumptuous on my part to pretend to know more about it than he does.

The Objective Vision

FREQUENTLY, however, the visionary himself is in doubt. Does what he sees or hears really come from the outside or is it a product of his imagination—a visual or auditory hallucination? He asks this question of himself and those in his immediate circle. Only then is the question put to third parties, whether scientists or non-scientists. The fact is that the answer grows more difficult the more one approaches the problem by means of concrete data.

Even those who most vigorously assert the objectivity of visions agree that the figure seen—Christ, Mary, or some deceased family relative—is not materialized in a physical sense so that it can be seen by all those present and photographed by a camera or the like. This is not only true of visions; it also holds good for some phenomena taking place at séances.

Suppose, as has often been the case, several persons see a vision simultaneously whereas others present do not see it. One explanation might be that on a higher plane—call it if you will the ethereal plane—the figure can be seen or an image of it formed; some of those present are clairvoyant enough to glimpse this ethereal plane, others are not. This hypothesis admits the existence of something objective, albeit on a higher plane. It would be objective in another sense if the figure seen were not really there but did produce and evoke the picture in the soul of the visionary himself.

But now let us turn to the difficulties besetting this entire problem.

Our *first difficulty* is this: Our source data on visions and voices tells us of human beings who have definitely lived on earth as well as beings whose existence has never been historically proved.

The Deities Are Real

RAMAKRISHNA had a favorite youth, Rakhal, who later became the Swami Brahmananda. In a biography of Brahmananda, published by Swami Prahananda under the title *The Eternal Companion* (Los Angeles, 1944), Brahmananda tells how he took care of a sick man who one night

fered great pains. In his words: didn't know how to help him I began to chant the name the Lord and to pray for the ening of his pain. After offering *am* (prayers from the heart) a time, I was overcome by a nt slumber. Suddenly I saw nding before me a young maiden out twelve years old, as beauti- as a goddess. I asked her: other, will this man get well?' e nodded and answered: 'Yes.' e vision vanished. Beginning h the next day, the sick man overed."

According to Brahmananda, the iden was the goddess Kali. . . . When Brahmananda himself fell Ramakrishna felt deeply con- ned and said of himself: "That s why I prayed fervently to the vine Mother (Kali) and the other told me I had no cause to rry." In the individual temples visited, Brahmananda saw vi- ns of the Deities worshipped re. When his disciples asked n if they were real, he replied: he Godhead has many spiritual ms, all of them real. The seer n see them and talk with them." After Ramakrishna's death, hmananda saw his master al- st daily and was able to talk him. Apparently there was no ference between the appearance d speaking of the historic per- age Ramakrishna and the non- toric one Kali.

"Ocean of the Spirit"

ROMAIN Rolland, in his magnificent *La Vie de Ramakrishna* (Paris, 1929), relates that Vivekananda asked Ramakrishna: "Have you seen God?" Ramakrishna answered: "Yes, I see him, as I see you, only more clearly." And he added: "And not in the sense of the Vedas." He meant: not in the sense of abstract, impersonal vision, although that too was quite familiar to him.

Romain Rolland was expressly interested in this whole problem. He tried to analyze what occurred. When Ramakrishna in despair implored the Divine Mother to reveal herself to him and rushed upon the great sword hanging in the temple, he fell into an ecstasy and experienced "an ocean of the spirit." On awakening, he whispered: "Mother! Mother!" Basing himself on that, Rolland wrote: "I am profoundly convinced (I trust I am forgiven my presumption) that he did not see her but experienced her presence all around him. He called the ocean by her name."

One way of explaining the visions of such non-historic personages might be that the visionaries really experience something, a higher reality; and they give it pictorial form, in accordance with its archetypal structure, such as Kwang-yü, Kali, Shakti. Many

other examples could be cited from the works of Yogananda, Paul Brunton, Heinrich Zimmer, Eidlitz, Veltheim, Alexandra David-Neel, and others.

Help from Divine Reality

A CHRISTIAN, revering all genuinely religious things and not analyzing them in a rationalist way, may at the same time think along the following lines. Individuals as pure and longing in heart as those already named, or Shri Ramana and others, bend all their efforts to approach the spiritual world and God. Then why shouldn't they receive help from this spiritual and divine reality? Why shouldn't they obtain an answer in visionary form, one in line with their anticipations and understanding? In that case their visions would not be something purely subjective, as a merely psychological analysis would explain them. If there are daemons that are actually experienced, and such experiences "show not only the danger of being devoured by the Unconscious," then there are also the spiritual and cosmic hierarchies and angelic powers. Why should they too not be experienced, in appropriate form, by the spiritual man?

A *second difficulty* arises from the psychiatric side. It may be summed up in a sentence: Subjective evidence of the experience is no criterion for distinguishing between true visions and hallucinations.

The Paris psychiatrist, Dr. Jean Lhermitte, is a member of the French National Academy of Medicine and honorary doctor of the University of Zurich. He is a Catholic and a collaborator of the noted student of mysticism, Father Bruno the Carmelite. In his book *Mystiques et faux mystiques* (*Mystics and False Mystics*), Dr. Lhermitte has a chapter on mental automatisms as the cause of nervous disorders. He shows that in such automatisms, which may also be called cases of split personality, the same symptoms are present as in visions: presence of another being, unexpected conversation with this being, beneficent or malevolent activity of the being "seen," the feeling of being possessed by a good or evil being. As a doctor, Lhermitte asserts: "In reality the certainty of mystics is no different from that of persons suffering hallucinations."

The Great Mystics

IN contrast to Dr. Lhermitte, great mystics who were themselves visionaries have been very cautious and reserved regarding this difficulty. They did believe, however, that there were differences between hallucinations and

e visions. John of the Cross, ely a reliable witness by virtue his intelligence, his religious d moral nobility, and his own perience, says in his *Ascent to rmel* that visions and voices ay come either from one's own yche or from God (or a being nnected with God) or the devil. e talks like a modern psychiatrist hen he stresses that a person nk in deep contemplation may "speaking to himself about mself, as if he were talking to lother person." And with a cer-in humor he continues:

"What happens nowadays is ghtening. An individual in-lges in some kind of medita-on—not worth two cents. No oner does he grow aware of a w inner words, he attributes em to a divine source and re-ats: 'God has answered me this; od has answered me that.' But at is not at all so. It is the spir-, who are talking to themselves." nd he warns against "rushing gerly after such imaginary vi-ns"; just as Saint Theresa of vila warns of the need "of being spicious; indeed, of fighting ainst such visions at the outset." Nevertheless, according to these asters of mysticism, there are vi-ns that come from God. But, s John of the Cross with great ychological insight, God so af-cts the soul that from it arise e corresponding pictures, words, and ideas. Mentally disturbed visionaries will suffer ever greater disintegration of their personality. Genuine visions, however, give a human being energy, courage, love of fellow men, faith, ability to overcome anguish and worry and, above all, profound peace of mind. This is the distinguishing criterion.

The *third difficulty* is that in recognized mystics, visionaries, and even saints, one detects demonstrable errors in the midst of genuine visions—especially in the case of prophecies.

Contradictory Prophecies

HERBERT Thurston, historian of the Jesuits, has subjected visions to a most searching analysis in his book *Surprising Mystics* (London, 1955). Thus, if we pass in review all the visions of the life and death of Jesus and Mary seen by Saint Magdalena of Pazzi, Saint Brigitte of Sweden, Elizabeth von Schönau, Maria of Agreda, Anna Katharine Emmerich, and Maria Cecilia Baij, we find numerous discrepancies and contradictions. According to these various versions, Mary is said to have died one, thirteen, fifteen, and twenty-one years after the death of Jesus.

On her deathbed Elizabeth von Schönau again insisted that she received all her visions directly from God; yet many of them were full of fantasies. Anna Katharine

Emmerich saw in visions many things that were still unknown in her time but which were later confirmed by archeology. Yet at the same time she made absurd comments about the Milky Way, the moon, the comets, and the planetary spirits. In a vision she saw the entire legend of Saint Katharine of Alexandria, her studies at the university, her disputes with the philosophers of that period, her martyrdom, the bearing aloft of her body by angels to Mount Sinai—and thought she was viewing historical events. She saw in Saint Henry's day ceremonies of the mass which did not yet exist at that time.

Maria of Agreda said that every word in her *City of God* was true and came to her directly from God, yet her work contains many historical errors. Saint Norbert of Xanten felt absolutely certain that the Antichrist would appear in his generation—as we may read in the fifty-sixth letter of Saint Bernard of Clairvaux. Saint Vincent Ferrer declared he had seen in visions that the end of the world was at hand. The American seer, Mary of Earling, declared that the Antichrist would appear in 1952 at the age of 33 and die in 1955—and she was supported by her father-confessor and bishop.

But, on the basis of such data, to deny all true visions and to present them all as subjective hallucinations is just as wrong as t deny all telepathy just becaus some of its results are erroneous The Dutch medium Gerard Croi set was always ready to underg the most thoroughgoing scientifi tests. From statistics gathered b Professor W. H. C. Tenhaeff, Pro fessor Hans Bender and others, w know that a certain percentage o his prophecies were wrong, bu also that a substantial percent age of them turned out to be true

Telepathy: An Answer

WE could be very happy if th problem of visions were simpler one, if there were fewe difficulties along the way. But w have no right to dismiss all visio out of hand as subjective hallucina tions. In a recent book *Phänomen logie der Mystik* (*Phenomenolog of Mysticism,* 2nd revised editio Olten, Switzerland, 1955), D Gerda Walther, the well-know parapsychologist and student mysticism, has penetratingly show how closely the question of tel pathy is bound up with the visio and voices of transcendent pe sons. Included in the evidence a experiences of her own.

Dr. Walther's attitude in th work is similar to ours: She aware of the problems and dif culties involved; yet she does n allow herself to be stymied by pu subjectivism.

IREWALKING, 1956

Martin Ebon

Salonika (Greece)

N May 21, 1956, I had the opportunity of observing, at first hand, unique firewalking rites performed by a Greek sect of icon-wor-ppers in the village of Saint Helen (Aghia Eleni), some forty miles m this city in the Macedonian mountains near the town of Serras. e rite, apparently the Christianized remnant of an ancient Hellenic an ceremony, lasted for some twenty-four hours—from sunset to set—and found its climax in a dance across glowing charcoal embers. The actual participants in the dance, at this particular time and ce, were two men and three women: George Yavassis (who crossed hot embers eleven times), George Vlaskos (six times), Kiriakoula atsi (fifteen times), Panayota Kriti (six times), and Panayota Vas-glou (five times).

After the ceremony was completed, the dancers' feet were examined an officer of the Greek Army Medical Corps, Dr. Ioannis Kraniotis he city of Drama, and Miss Margaret Arnott, United States folk-t specializing in Hellenic rites, of Hartford, Conn. Both pronounced condition of the feet to be entirely normal, apparently completely ffected by exposure to the intense heat. I examined the embers im-liately upon cessation of the dance, and found them still so hot as e hardly touchable.

The dance itself lasted some twenty minutes; the five participants e barefoot. Although later newspaper reports in the Salonika and

Athens press asserted that the dancers had been in a state of "hysteria" and had performed "violently," the ceremony in actual fact was relatively quiet; the music of the one accompanying lute and one drum was monotonous throughout—without reaching a crescendo even during the dance itself. The dancers did not appear to be in what is commonly regarded as a "trance state." Rather, they seemed to be under the influence of the steady beat of the music and the rhythm of their own dancing, which at no time could be called an ecstatic "frenzy."

THE music began in the early afternoon. Accompanying chants started about 5:15 P.M. in a house some five minutes from the village square of Saint Helen. The fire was lit at 6:30; it was made up of various types of wood, including many dry branches. By 7 o'clock the fire reached full blaze, and more wood was added. A quarter of an hour later the charcoal was spread, and by 7:15 the actual dancing across the embers began.

Mr. Yavassis and Mrs. Karatsi carried icons of Saint Helen and Saint Constantine—the two Greek Orthodox saints for whom the May 21 date is the annual "name day"—whereas the other three participants held scarfs that are used to cover the icons. The participants, who had been moving to the rhythm of the music for more than two hours before the actual rite began, were assisted during the dance by women who wiped their faces, gave them water to drink, and comforted them—while the two main dancers' feet never stopped moving.

The village priest of Saint Helen, Father Christo, told this writer that the rite was "not religious in character," and that the Greek Orthodox Church had no defined opinion on the ceremony, nor on the seemingly paranormal phenomenon of the dancers' unharmed feet. The icons were returned to the Church after the ceremony. Earlier in the day, preceding the ceremonial slaughter of a lamb, the priest had blessed the lamb and the participants.

THE village of Saint Helen is one of the four Macedonian communities in which this rite—which some folklorists trace back to the ancient Hellenic cult of Dionysus—continues to survive. This year, the ceremony took place at the village of Langadha, which this writer also visited. The firewalkers of Saint Helen are a community of some 70 persons, closely knit and apparently inter-marrying families, within a village of about 500 inhabitants. Social contact with the fellow villagers is said to be limited and the firewalkers emphasize exclusivity.

The rite itself is, according to oral acounts of the participants, the lt of a fire that consumed the village church of Kosti (in an area hrace that was then part of the Ottoman Empire and now belongs ulgaria). The fire is said to have taken place about 1257, or almost tly seven centuries ago. When the Kosti priest heard sighing within church, although all his flock had been rescued, eight members of community entered the church to rescue the icons. They succeeded, armed by the fire, and subsequently pledged that they, and future erations of their community, would celebrate this seeming miracle undertaking an annual dance through fire on the saints' annual e day.

(Additional details on the firewalkers of Macedonia are contained he article "Fire-Walkers of Modern Greece," by Admiral Angelo agras, which may be found on the following pages.)

IREWALKERS F MODERN GREECE

Admiral Angelo Tanagras

EARLY all treatises on the strange custom of fire-walking India, South Africa or the ific islands also mention a simi- practice of a religious nature certain villages of southern garia.

n that part of the Balkans, on of the festival days, the peas- sometimes fall into a state of ce and, carrying in their arms image of St. Constantine, they leap onto a bed of red-hot coals and dance over it without suffering the slightest injury.

Those who practice this age-old custom are known in Bulgaria as "Nestinar"—a word which is without meaning in the Bulgarian language. The term is quite clear, however, in Greek. In Greek folklore is found not only the word Nestinar in its original form of *Anastenaria*—which comes from a

Greek verb meaning "to sigh"—but also related words, such as Arch-Anastenare—chief of Anastenares.

Available descriptions of the phenomenon as well as my personal observation tend to show that these people got their name from the fact that they utter heavy sighs while dancing, as do the howling dervishes. This helps them to go into a trance which they must do if they are to bring into play the latent forces of the subconscious.

The Anastenares call themselves Iconophori—another word clear in Greek, since it comes from two Greek words meaning "image-bearer." For the Anastenares always hold in their arms the icon of their patron saint, Constantine, and of his mother St. Helena, as they leap into the fire.

Thus the Anastenare fire dance would appear to be entirely of Greek character and numerous documents as well as the observable facts attest to this.

While in Bulgaria there are only a few villages, such as Tsarevo and Voulgari, where the peasants still walk on live coals, the Anastenares continue to celebrate their traditional rites in several places in Greece where the Hellenic inhabitants of Thrace settled after a population exchange between Greece and Bulgaria in 1914.

Annual Celebration

THE first detailed description the Anastenares and th dances is to be found in a Gre pamphlet printed in Constan nople in 1872. It contains a le ture delivered by Prof. Georgi Hourmouziadis before the Occ menical Patriarch Anthimos a a large audience.

Later, similar studies in Gre were published by Prof. Nichol Politis, ethnologist, Prof. Nichol Veis, archeologist, both of Athe University, and by Prof. Aristo Kourtidis, as well as by Bulgari folklorist authorities.

These descriptions give a co plete picture of the fire dance well as the celebrations acco panying it, of the country, its i habitants, their language and c toms. They show that the pe ants are Greeks both in langua and national sentiment. They liv in that part of Thrace which w ceded to Bulgaria in 1913-14 a came from near Agathopolis the Black Sea—the villages Kosti, Prodilavon, Tripori, P goplo, Grammatiko, Galazaki, a Vassilika. These towns all ha Greek names.

The majority of the people l ing in these villages consider Kosti their regional capital. Ko is an abbreviation of Constanti These folk belonged to the An tenaria sect, were devoted to

nstantine and staged the fire ce in his honor.

The Anastenares, both men and men, had spiritual leaders ed Arch-Anastenares. They not attend mass often and did recognize any icons except t of their patron saint Con-ntine. They had very special toms and acknowledged as su-me chief the Arch-Anastenare Kosti.

Most of the Anastenares hold nual celebrations in honor of Constantine on his feast day d the day before. During the ebrations they worship an old n of the saint covered with le silver medallions, chains and ls. The icon is transmitted from her to son and carefully guarded the owner's home or in a little apel called "dwelling place of great fathers."

The rites consist of: (1) a mass ring which the faithful are inkled with holy water and ich is accompanied by dances which all the villagers take rt; (2) the sacrifice of a sacred ll; and (3) the dance of fire the special Anastenares at htfall.

During the general dancing ac-mpanied by flute and bagpipe, primitive lyre and drums, the astenares fall into a trance. lding the image of St. Con-ntine aloft, they dance bare-t together. Their trance state is of varying degrees of intensity, depending on the personality of each individual. The Anastenares often become hysterical, shout, gesticulate and roll their eyes. Their faces become tense, their eyes glazed and their movements mechanical.

Meanwhile, on a signal from the Arch-Anastenare serving as master of ceremonies, a great fire is lit. After flaming for hours it forms a red hot mass of embers. Then the entranced Anastenares, grasping their icons and still dancing to the sound of music, leap barefoot into the fire, dance across it, back across again and sometimes pass over it a third time, without the slightest harm to either themselves or their clothing.

This strange dance so amazed all who witnessed it that even the Greek bishops from the Patriarchate of Constantinople, who had denounced the Anastenares as heretics, ceased to harass them once they had secretly observed the fire dance.

Rites Held Secretly

WHEN I became familiar with the rites of the Anastenares and found that they were Greek in character, I set out to discover the places where these people had settled in Greece after the Bulgarian annexation of their villages in 1913-14. I soon learned that they had scattered throughout

Macedonia, most of them living in groups of fifty to eighty families. They settled near Verria in the village of Meliki, near Serras in the towns of Saint Helen and Kerkini and near Drama in Mavrolefki village—also in Langada, near Saloniki.

Having learned that the Anastenares were still celebrating their rites secretly, I went to their community in Mavrolefki and persuaded them to stage the fire dance publicly on May 21, 1940, St. Constantine's feast day.

I chose Mavrolefki because I was told they had to have an old icon of St. Constantine in order to hold their ceremonies, and I learned that one of the most ancient and deeply revered of these icons was in that town. The presence of the icon was said to play a large part in bringing about the trance state which protects them from the fire.

I observed what a surprising effect the image has on the Anastenares when I went to see the Mavrolefki icon in the little home of its owner, Venetia Klokou, daughter and granddaughter of Arch-Anastenares. The icon showed St. Constantine and St. Helena with a cross standing between them. It was embellished by three small chains and three little bells. It bore a Greek inscription by a priest named Kaminiatis indicating that it had been silver-plated in 1833. Kaminiatis was an historic name in the Greek empire of Byzantium.

The icon occupied the place of honor in the little room to the right of the whitewashed fireplace and was enveloped in a sheath of red silk as the Anastenares carefully avoid touching it. When I asked the mistress of the house if I might hold the image in order to read the inscription, she looked worried and hesitated. But as she was anxious to please me, she turned to the icon and said in a soft voice filled with respect and a kind of terror: "Excuse me, Grandfather, if I take you in my arms." The Anastenares always refer to St. Constantine as grandfather and call the saint and his mother St. Helena "the grandparents."

Faith in Patron Saints

ON the morning of the festival day the icon was taken to a little chapel, dedicated to St. Constantine, which the Anastenares had built in a clearing in a pleasant grove. A great throng of peasants from Mavrolefki and neighboring villages, who came in long carts drawn by oxen, attended mass. In the afternoon the dance was to begin.

We had scarcely finished luncheon when news was brought to us that three women of the village had already been "seized by

saint." The Anastenares be- that when they go into a ce the saint enters their body takes possession of them, just ne ancient Greeks believed that llo took possession of the es of the priestesses of the hic oracle—the Pythonesses. Ve went quickly to the grove re a truly impressive spectacle ited us. In the midst of a se crowd three women, rang- in age from 40 to 50, and iously in a trance, were per- ning the traditional Anastenare ce to the sound of music. The , Panayo Christi, a little hunch- k who was serving as Arch- stenare, was barefoot and held icon in her arms. She was in lm and serene state of ecstasy, eyes upturned and her fea- s taut.

he same trance condition was le on the countenance of the nd dancer, Venetia Klokou, owner of the icon. The face ne third, Iphigenia, was flushed her eyes rolled up so that the whites showed. Her hys- expressed itself by violent ements of the arms with which struck the ground now and n, and by loud shouts of joy.

hese women, filled with bound- faith in their patron saint, ed as if they would not hesi- to walk through fire. But the nn moment had not yet come. preliminary dance continued for more than two hours. Then the three Anastenares who had returned to normal were led to an old carpet under some shade trees; with dulled eyes they squatted among other women of the village.

About 5 P.M. a great fire was kindled behind the chapel. It threw off intense heat which, added to the warmth of the afternoon, made the area very uncomfortable. Meanwhile, to the sound of music, the villagers began the ancestral dance, grasping one another's arms and forming a huge circle around the fire whose flames leaped ever higher. By and by the fire died down leaving red hot coals ten inches deep over an area of about twenty-five square feet.

The three original Anastenares, aroused again by the music, danced into the middle of the circle led by Panayo Christi. Without a moment's hesitation, still holding the icon, Panayo danced barefoot into the fire, crossed it, recrossed it and then went over it a third time.

Iphigenia followed her example, but with her stockings on. She danced across the hot coals, and as if this were not enough, she stooped and plunged her bare hands into the fiery embers and strewed them about.

Venetia Klokou, who had kept her shoes on, didn't tread on the fire but contented herself with plunging her hands several times

into the burning coals. Then the three Anastenares, followed by all the villagers, whose attitude was one of respect, went dancing off behind the band toward town, to return the icon to Venetia's house.

I immediately asked if I might examine Panayo's tiny feet. She consented. There was not the least trace of scorching or burn on them. I also observed that the soles of her feet did not have the tough skin that I would have expected of a peasant. Beneath her instep, especially, the skin was soft and fine. I rubbed her foot hard with a moistened finger, then put the finger in my mouth. I couldn't detect any chemical—such as alum or zinc—which might have shielded the foot against burning.

I also examined very carefully the hands of Iphigenia and Venetia after they had washed the ashes off. There was also not the slightest trace of scorch or burn on them. I then asked Iphigenia to take off her stockings and she allowed me to keep them. These black cotton stockings also bore no trace of scorch or burn. The stocking from the right foot was absolutely intact. The one from the left foot had two little holes in it. These were inspected carefully in the Legal Medical Laboratory of Athens University by Prof. J. Georgiadis. He said there was nothing to indicate that the holes had been caused by fire. He declared they appeared to be hole caused by long wear. The stock ings are now in the Universit medical school's museum.

Rites of Dionysos

AS to the origins of the Anas tenares, my research has le me to the following conclusions (1) The rites of the Anastenare are a valuable vestige—perhap the only one—of the ancient my teries of Dionysos.

(2) These rites have come dow to our times thanks to the sect the Paulicians, who were forcibl deported to Thrace from the se enth to the tenth centuries, by th Greek emperors, among them Co stantine V.

The mysteries of Dionysos wh came from Thrace possess the fo lowing points in common with th Anastenaria:

(1) The Dionysiac exaltatio and the dances of the Bacchant correspond to the trance state the Anastenares and their dance

(2) The sacrifice of the bu animal sacred to Dionysos, for was said that Zeus courted Dion sos' mother Semele in the form a bull.

(3) The hysterical cries of th Bacchantes calling on Dionysos r mind one of the Anastenares' sigh

(4) The Anastenares use th same musical instruments whi were employed in the Dionysi mysteries—lyre, flute and drum.

) The practice of dancing ugh fire unscathed was sacred Dionysos, and Euripides notes nis *Bacchantes* that it was a of the Dionysiac mysteries.

Paulician Sect

OW did Christianity become mingled with the Dionysiac teries, and thus produce the stenares?

mong the many shortlived early istian groups was the Paulician , founded in the seventh cen- by a Syrian monk named nstantine. The Paulicians re- ed the Old Testament and ed only for the Gospel accord- to St. John and the Epistles of Paul, whence the name Pauli- ns.

he point that interests us is the Paulicians clung to fire ship. In a time when the eks and the Persians alternate- eld the upper hand, a religion bining both Christianity and ent fire worship helped keep Anastenares on good terms whoever might be the master he hour.

ow the iconoclastic emperors, cially Constantine, finding the licians in agreement with the rms they favored and esteem- them for their bravery, sent reat part of them from Pontus Thrace in 746-52 to protect province against the Bulgari- Those who remained in Asia Minor resisted the icon worship- ing—or iconolatric—emperors for two centuries, but were finally sent also to Thrace. The Paulicians welcomed this deportation, which put an end to the guerrilla status they had occupied for 200 years. They were also happy to settle near people of their own religion.

However, owing to new persecutions and invasions by barbarians and Turks, the Paulicians gradually forgot the dogmas of their sect. Some of them returned to the Orthodox church, others embraced the religion of Islam. Some 12,000 of them, who lived around Philippopolis among the Bulgarians, forgot even their own language and adopted Catholicism in the seventeenth century.

They still live there in communities separated from the other inhabitants and retain their ancient name of Pavlikiani. Before they became Catholics, they were considered atheists on account of their strange rites. Catholic travelers and missionaries several centuries ago found that they still preserved their old customs, such as eating communal meals after their celebrations, holding mass in the woods, sacrificing bulls and lambs and especially "using fire in the baptismal ceremony"—as Riccand wrote in 1665, but unfortunately without giving details.

The Anastenares still preserve most of these customs today.

THE ROYAUMONT SYMPOSIUM

An Editorial Repor

INCREASED cooperation by scientists working in various fields was the major theme of resolutions passed at a five-day Symposium on "Psychology and Parapsychology," held from April 30 to May 4 at the former Abbey of Royaumont, near Paris.

The conference brought together parapsychologists, psychologists and anthropologists from several European countries and from the United States. It had been organized, in cooperation with the Parapsychology Foundation, by Mr. Robert Amadou (Paris) and Dr. Emilio Servadio (Rome).

"Cooperation of Physicists"

AMONG resolutions passed by the meeting was an appeal for "renewed efforts to widen contacts between psychologists, para psychologists and physicists, wit the aim of achieving a better ap preciation of possible physio-chemi cal factors that bear upon para psychological phenomena."

Other resolutions reflected th following five points:

1. Endorsement of the activiti envisaged by the Internationa Committee for the Study of Spon taneous Paranormal Phenomena organized at The Hague, Nether lands, by Mr. George Zorab.

2. Recognition of the work don in recent years in the field c psychiatric parapsychology, and a expression of confidence that suc work will continue in the future

3. Endorsement of a plan out lined by Dr. Ernesto DeMartino anthropologist and lecturer in th

tory of religion at the Uni-sity of Rome, concerning the dy of paranormal phenomena Southern Italy.

4. Endorsement of a plan of-ed by Alain Assailly, Paris en-crinologist, regarding the study possible parapsychological fac-ies in persons who had under-ne frontal lobotomy.

5. Recording of the suggestion at a multi-lingual abstracting rvice, in the field of parapsy-ological and related literature, ould facilitate international co-eration.

The organizers of the symposium ted its aims at the outset of the nference by stating that an ex-ange of views would be "of ual benefit to psychology and rapsychology." They added: "It not possible to assess fully the pact of parapsychological find-gs, unless these are placed within e overall framework of scientific potheses that constitute modern ychology."

The Royaumont symposium was e fifth in a series of international etings which began in 1953 with e First International Conference Parapsychological Studies at recht, the Netherlands. The recht meeting was followed, in 54, by two conferences at Saint-ul de Vence, France; these were voted to the relations between rapsychology and philosophy, d parapsychology and unortho-dox healing. A year ago, a Conference on Spontaneous Phenomena took place at Newnham College, Cambridge, England.

The symposium on "Psychology and Parapsychology" concludes the series of conferences envisaged at the Utrecht meeting.

"An All-Embracing Effort"

THE Conference opened with an address by Mr. Amadou, who expressed hope that the meeting would help toward "new strides in the knowledge of man." He said that "none of our approaches are truly sufficient, and an all-embracing effort is therefore necessary; distinctions between the various scientific disciplines must be regarded as arbitrary, provisional and temporary—the need now is for unification and harmony."

Dr. Servadio recalled that last year's Cambridge Conference had illustrated the progress made by psychic researchers in their own field. However, he said, "parapsychology now demands increasingly the contributions of other disciplines, in order to fulfill its scientific potential."

The meeting received a message from Mrs. Eileen J. Garrett, President of the Parapsychology Foundation, which noted that the conference provided "a bridge between the historical studies of psychical research, the more modern

parapsychological approach, and the exact sciences." The message observed that parapsychology "moves at a frontier point where the natural sciences, medicine and religion meet."

A second message was received from Prof. Pascual Jordan, German physicist (University of Hamburg), which noted that "many unsolved questions cut across the barriers that separate the various sciences." Prof. Jordan added: "Specifically, I believe there is a relationship between complementarity, as it is known in physics, and the psychology of the unconscious."

Current Status of Parapsychology

THE first session, held on the afternoon of April 30, began with a report by Mr. Amadou on "Parapsychology Generally," which surveyed the current status of parapsychological studies. Mr. Amadou offered a five-point summary: (1) parapsychology has brought a new aspect to the consideration of other disciplines; (2) parapsychological findings need to be "integrated into the psychological and cultural framework of the societies in which they are found"; (3) parapsychology makes a useful contributions to other disciplines, notably psychology; (4) progress in parapsychological research demands "a new and penetrating analysis of man as a whole"; and (5) only new re search can widen the frontiers o present knowledge.

The meeting then heard a pape presented by Dr. S. David Kahl Jr. (New York), "The Enigma o Psi: A Challenge of Scientifi Method," who called for a "re doubled effort to clarify our habi ual modes of thinking, as a dis ciplined prerequisite for real prog ress." He said that psychical re search had failed to "follow th exponential curve of ever-increas ing discovery," because of "uncon scious misconceptions about th nature of psi, which we have i the course of time come to accep uncritically as proven fact." D Kahn added that the very desig of experiments had resulted in a exclusion of psi as it presumab occurs in nature. He called fo experiments based on a broad con cept of psi as an emotional as we as cognitive mode of communic tion.

During the discussion Dr. Ja Ehrenwald (New York) observe that researchers need to be awa that "anticipation, of itself, ma influence the outcome of exper ments," and that there is a te dency for researchers to "get th sort of result they are lookin for."

Dr. Léon Delpech then pr sented a "Preliminary Study Attitudes toward Parapsychologic Problems," outlining approach

ging from resistance to credu- on the part of observers and dents. Dr. Delpech stated that desire for scientific simplicity d unity" may lead to the re- tion of facts that are not easily egrated into known patterns." observed that parapsychological dy also encounters a "taboo" hich may "touch deeply the very ots of man's soul."

Dr. Alain Assailly, speaking dur- the discussion, listed four cate- ries among personality types pecially critical of parapsycho- gical implications. Dr. Ehren- ld compared resistance encoun- ed by parapsychologists with at faced "by psychoanalysis its early days." Mr. Pierre rrucand called for a "broader ychology," which would incor- rate "moral values, moral con- ousness, as well as parapsycho- gical factors."

Dr. Donald J. West presented paper, "ESP and Mood," pre- red by him in cooperation with r. G. W. Fisk (England). The periment related had covered a riod of about eight months, dur- which a series of three cards, ntaining various clock faces in ndom order, were exposed. Sim- aneously, 160 subjects in various rts of the world were asked to ess the clock faces. The results dicated that "those subjects who re most frequently in a pleasur- le mood tended to produce the gest positive scores."

The material presented by Dr. West was supplemented by Dr. Kahn, who offered an example of a test in extra-sensory perception involving "emotional relationship among friends." The resulting discussion was mainly concerned with the mechanics of laboratory experiments, as well as with statistical methods used. Rev. Father Bruno de Jesus-Marie urged that, in experiments of such a type, "scores be recorded mechanically, to eliminate yet another possibility for conscious or unconscious human intervention."

At the conclusion of the day's meeting Dr. Cahen-Salabeille presented a paper concerning a dream of possibly telepathic content.

Psychoanalysis and Parapsychology

THE symposium's sessions of the second day, May 1, began with a paper by Dr. Servadio which, under the title "Psychoanalysis and Parapsychology," offered a survey of psychoanalytical studies during the past three years and abstracts of papers prepared for the conference by Messrs. Ehrenwald, Eisenbud, C. A. Meier, and Marcel Martiny. Dr. Servadio specifically mentioned the "closer study which has been made on the subject of complementarity" and the "depth psychological inquiry into precognitive material."

Dr. Ehrenwald then presented his paper, "Telepathic Leakage

and Doctrinal Compliance," which concerned itself with the problem of "whether or not telepathic leakage or psi induction, is capable of influencing the making of theories derived from the practice of psychotherapy, psychoanalysis, or otherwise." As telepathic leakage he identified "a particular form of telepathy operating between therapist and patient, or between two or more persons in general."

Dr. Ehrenwald noted that when such "telepathic leakage" occurs it may lead to "doctrinal compliance" of the patient with the therapist's own "preconscious ideas and emotionally charged expectations regarding the validity of his doctrines." After presenting material tending to show the existence of these conditions, as well as delineating their limitations, Dr. Ehrenwald pointed to "correspondences between modern theoretical physics and clinical psychology." He observed that psi elements correspond to "causal anomalies that the physicist has learned to accept" in quantum mechanics.

The conference also considered Dr. Eisenbud's contribution, "Some Notes on Methodological Problems of 'Psychoanalytic Parapsychology,' " which sought to define "logical and psychological rules according to which certain selected events are relatable in the absence of any demonstrable connection of a physical kind between them." The paper specifically concerned itse with the problem of selection a the problem of correspondence events. Dr. Eisenbud stated: "Th only position we may legitimate take is that our very action selection, when we single out ce tain events to relate to a giv constellation, is itself to be r garded as part of the very hi torical situation which we end u in making a statement about. A tually we do not so much sele as, in the only sense in which w can get our bearings, we are s lected in the course of and by t pressure of events themselves."

Also before the symposium w Dr. C. A. Meier's paper on "Pr jection, Transference and the Su ject-Object Relation in Psychol gy," which noted a "partnershi of analyst and patient, where ce tain significant efforts are depe dent upon the emotional involv ment of the analyst. "We canno Dr. Meier stated, "do without em tions in effecting transformatio of personality." He conclude "Closer examination of the te 'projection,' a term which has lo since passed into the vocabula of every educated person and ch acterizes one of the most eleme tary processes of daily life, sho that even this simple process ta us deep into the key problems modern psychology: the psyc physical problem, and synchro city."

thropology and Parapsychology

N May 2, proceedings were devoted to the subject of "Anropology and Parapsychology," nich also formed the theme of a per submitted by Mr. Barrucand. ne speaker stated that "the study the ideological frame of refer-ce of a culture, its foundation religion and magic, might yield ta which would be of interest hen correlated with strictly para-ychological information." Mr. arrucand observed that it is robably not due to chance" that he first hesitating stages of psy-ical research and the crash of olutionist anthropology" occured about the same time, near the rn of the century. He urged that rapsychology go beyond its "in-ntile crisis" during which it had prove its "right to exist," and jected the thesis of the psi func-n as "archaic." The speaker lled for the development of "an-ropological parapsychology," and r a movement toward "meta-cul-ral" parapsychology.

Dr. Ernesto DeMartino (Uni-rsity of Rome) delivered a paper "The History of Religion and rapsychology," which traced re-io-anthropological events in their lation to parapsychological stu-es. He pointed to parallels and ntrasts in development, noting at, until recently, parapsychology d anthropology had failed to d a meeting ground upon which joint research might be undertaken. Dr. DeMartino stated that cooperative efforts of the two disciplines had "for the most part been limited to the United States, while elsewhere a fear of metapsychics has hampered desirable collaborative undertakings." The speaker noted that, specifically in Italy, areas of studies in parapsychological anthropology are readily available.

Speaking during the discussion, Dr. Eisenbud cautioned anthropological researchers against what he referred to as the "destructive potentialities of psi." He said that resistance to parapsychology appears to be rooted in the feeling that "below rationalized ideas may be found man's destructiveness against man." Dr. Assailly pointed to elements of interest to anthropological parapsychology within a religious framework. Dr. Mircea Eliade drew the meeting's attention to recurrent reports of levitation of the part of shamans in certain parts of the world; such "elimination of the human condition" of being earth-bound, he said, points to a transcendent "spiritual need."

Dr. Ehrenwald called for differentiation between two series of data: the psychic reality of preliterate magic belief; and the empiric reality of claims made by the pre-literate, which demands that accuracy be tested. He added that,

so far, certain phenomena cannot be "willed." Dr. West stated that "volition even comes into the laboratory" and that mediumship may "consistently produce evidence of psi." Nevertheless, he added, it is necessary to ascertain whether "a culture is guided by correct or unjustified beliefs." Dr. DeMartino answered with the observation that "definitions of the concept of reality" form the starting point of a discussion that has not yet truly begun. He stated that a "concept of the natural" depends on the "cultural conditioning" of each society.

The meeting than heard a reading of the paper on "Geomancy, Clairvoyance, and Initiation," prepared by Dr. Jean Servier, who had been unable to attend the symposium. The paper reflected the view that, regardless of the "technical" means used in cases of clairvoyance, "the only important thing is the presence of a condition which is always necessary and almost always sufficient, namely the predisposition of the subject's mind to a non-sensory perception of time and space."

The subject "Psychology and Parapsychology: The Viewpoint of a Roman Catholic Theologian" was treated by Rev. Father Reginald Omez, O.P., who stated that Roman Catholic theology, "in dealing with the miraculous, rules out the preternatural origin of a phenomenon, unless it is established that no plausible natural explanation of it may be found." Among "natural" explanations in this category may be found physical, psychological, as well as parapsychological factors, such as telepathy or suggestion. Father Omez said that Roman Catholic authorities are "eager to exhaust all possibilities of natural explanation, before accepting the hypothesis of miraculous divine intervention." He added that this policy should be "eminently encouraging" to parapsychology, as it tends to "urge scientists to explore the depths of psychic life that are as yet little known but which may explain apparently paranormal events."

Psycho-Physiology and Parapsychology

THE last full conference day was devoted to "Psycho-Physiology and Parapsychology." Dr. Assailly delivered the paper, "On Parapsychological Influences of Middle-Aged Persons on Young Sensitives," which related a number of case histories based on first-hand investigations. Dr. Assailly noted that "attraction and fear" in an adolescent may create "a state of receptivity which probably favors the relationship under scrutiny," also listing medical conditions to show "a rather curious parallelism between the pre-puberty and

e male or female climacteric ase."

Dr. Jean Bruno spoke on the bject of "Yoga and Parapsy- ology," outlining certain paral- s between Eastern and Western searches into alleged paranormal nenomena. He reviewed recent forts to utilize Yoga techniques part of Western inquiries, and inted to the need of increased changes between reesarchers in e Far East and Europe.

Dr. Marcel Martiny then pre- nted his paper on "Parapsychol- ogy and the Different Planes of the Unconscious." The speaker outlined what he described as various layers of personality, including "the subterranean forces of the instinctive personality." He referred to scious," which he divided into bioscious, which he divided into biological, motor, and sensory groups. Above this layer he placed a plane of "traits," and finally a layer "forged by reason."

The closing day, May 4, was devoted to the drafting of resolutions.

LIST OF DELEGATES

Following is a list of delegates ho participated in the Symposium n "Psychology and Parapsychol- gy," April 30 to May 4, 1956.

France: Mr. Robert Amadou, r. Alain Assailly, Mr. Pierre Bar- icand, Dr. Pierre Binois, Rev. ather Bruno de Jesus Marie, Dr. oland Cahen-Salabeille, Mr. Jean runo, Mr. Jean Cavozzi, Dr. Léon elpech, Dr. Mircea Eliade, Dr. Marcel Martiny, Dr. Sacha Nacht, ev. Father Reginald Omez, Mrs. uzanne Pacaud, Dr. René Poirier, r. Jean Vinchon.

United States: Dr. Jan Ehrenwald, Dr. Jule Eisenbud, Dr. S. David Kahn, Jr.

Italy: Dr. Ernesto De Martino, Dr. Emilio Servadio.

United Kingdom: Dr. Donald J. West.

Switzerland: Dr. C. A. Meier.

The Parapsychology Foundation was represented at the conference by Mr. Jean Andoire and Mr. Martin Ebon acting as observers. The International Committee for the Study of Spontaneous Paranormal Phenomena was similarly represented by Mr. George Zorab.

HIGHLIGHTS FROM ROYAUMONT

The following quotations are excerpted from papers presented the Symposium on "Psychology and Parapsychology" which took pla near Paris last May.

ROBERT AMADOU: At the present moment it appears esse tial to consider the "paranormal" element in all its fullness, all its co plexity, all its "normality," within the psychological and cultural structu of which it forms a part. The re-evaluation, in which all branches psychology need to contribute, may be hoped to be of equal benefit psychology and parapsychology. It is not possible to assess fully the i pact of parapsychological findings, unless these are placed within t overall framework of the scientific hypotheses that constitute mode psychology; such integration would tend to widen and perfect this fram work, assuring its fuller—and, eventually, complete—understanding.

* * *

PIERRE BARRUCAND: Being a very young science, paraps chology is still unsure about its methods, and even about its goals a subject. It has sometimes been said that parapsychology ought to considered a branch of psychology. But psychology itself is now in f crisis, the battlefield of several divergent schools which have sometim fought each other with acrimony. Thus, a very serious methodologi study is absolutely necessary. The parapsychologist must go to the sp cialist in psychical phenomena. But we have seen that in Western c ture there are many limitations and taboos, without explanations a half-formalized. The result of a rather complicated historical evoluti has been to debase considerably the more easily accessible branches what I shall call the occult current. In fact, one may unhesitatin affirm that one of the causes of the difficulties met by the old psychi

search was its too long intimacy with spiritualism and professional mediums. Therefore, one must try to find specialists in "psychical" phenomena outside our culture, in those cultures which have highly prized these phenomena, making them, sometimes, the very core of their system of value.

* * *

FATHER REGINALD OMEZ: The attitude of the Church, eager to exhaust all possibilities of natural explanation before accepting the hypothesis of a miraculous intervention of God, is eminently encouraging for parapsychological or "metaphysical" sciences, as it incites scientists to explore all those resources of our psychic life and of our organism which are little known as yet, but which may explain those apparently paranormal facts. It is only our present ignorance of certain psychological or organic possibilities of man—and of animals—or else a strange, but purely natural coincidence, which provides parapsychology with provisional object of study which, in fact, remains in the field of conventional psychology. Therefore, our conviction is that by deeper study of certain insufficiently explored properties of our subconscious, or by throwing more light on the circumstances and conditions under which certain apparently marvellous phenomena are produced, those phenomena will, little by little, enter the realm of a developed and enriched psychology.

* * *

ALAIN ASSAILLY: *On Parapsychological Influences of Middle-Aged Persons on Young Mediums.* The conjunction of a person at or beyond his or her climacteric and a young medium going through puberty arises is rather frequent. The aged person is the missile able to break through the nucleus in the medium and to liberate energy. There is a rather curious parallelism between the pre-puberty phase and the male or female climacteric phase. There are common elements between puberty goiter and menopause goiter. Without insisting on the importance of the facts which we try to bring together, we shall say that thyreotropic hormone has perhaps something to do with the rather peculiar look in the eyes of sorceresses and sorcerers and perhaps plays a role in mediumship.

* * *

S. DAVID KAHN: *The Enigma of Psi.* Our unconscious conviction that psi is a perceptual mechanism prevents us from making what is actually the most obvious of the possible deductions: that psi, because of its minimal appearance when studied as perception *may be,*

therefore, something else. This is the major paradox in our thinking about psi, and I suggest that not until we look to other possible manifestations of psi shall we find its essential nature. I do not for a moment deny that psi may show itself largely in the cloak of perception-like experience. But I do suggest that its essential structure, and its dynamics are in all probability very unlike perception, and in fact it may not even turn out to be primarily a device for gaining information about our environment at all. It is here that psychiatry can best make a contribution. What is needed is closer observation of psi, in hopes of catching it in a non-perceptual role.

* * *

MARCEL MARTINY: *Parapsychology and the Different Planes of the Unconscious.* In ESP experiments, interesting results often diminish after some time. One of the reasons seems to be a progressive integration of the conscious part into the unconscious. Therefore, the subject must try to obtain and to maintain a state of mental void. The psi phenomenon belongs to the biological field, and so does telepathy. A hallucination is an imagination, but imagination is not the opposite of reality. Reality is a part of imagination. A better knowledge of the latter gives a better grasp of the former.

* * *

LEON DELPECH: Attitudes toward parapsychological problems are very different. First, we can eliminate the attitude of reduction to pathological phenomena which, taking into account the results of contemporary research, is untenable. It can explain only deviations, which are to be found in *all branches of science.* Nevertheless we encounter resistances: (1) Based upon the principle of economy which guides many investigators in their desire for unity, either consciously or unconsciously. This leads to the refusal of certain facts which cannot be integrated. (2) A certain fear, especially on the part of the philosopher to appear facile. The philosopher himself has an attitude to retreat toward science. (3) Based upon taboo, a fear not unlike the fear of sex before Freud. Its historic origin goes back perhaps to the Inquisition but it seems that here we touch deeply into the roots of the human soul. A really philosophical attitude is, above all, an open one "to accept anything, but conditionally, pending a close study of the matter.

* * *

C. A. MEIER: It seems to me that any intellectual advance in psychology today depends very much on whether it is possible to revise old-established concepts in the light of the experience that has accrued

ough their practical application. Jung himself has endeavoured to this in one of his most important later works. He recounts how, first time he met Freud, the great psychologist asked him at the d of their conversation: "And what do you think about transference?" ng replied that it was the "alpha and omega of the analytical method," ereupon Freud, visibly gratified, dismissed him with the remark: hen you have understood the main thing." Forty years later Jung me back to this central problem in the light of the experience he had ined in the meantime. The transference is the piece de resistance psychotherapy and consequently one of the phenomena in most gent need of revision.

* * *

JEAN SERVIER: Space and time are relative dimensions when preciated by the human mind. There are means which allow one, rough non-sensorial perception, to get into contact with another pect of time and space. It is probably possible to see through time d space in the aromatic smoke of burnt perfumes, in flames, in split hite-of-egg and in handfuls of needles or of earth. One may also terpret the spots on the liver of a sacrifical victim, or the cracks of a one, or the shape of drops of molten lead suddenly solidified in water. he basic procedure chosen matters little. The only important thing the presence of a condition which is always necessary and almost ways sufficient, namely a predisposition of the subject's mind to a on-sensorial perception of space and time.

* * *

G. W. FISK & D. J. WEST: *ESP and Mood.* Over a period of bout eight months in 1954-55, G. W. Fisk exposed each day in his udy a series of three clock cards in random order. About 160 subjects, n various parts of the world, recorded day by day their guesses. They ere also asked to record their mood at the time of making the guesses, leasurable, neutral or unpleasurable. The object of the tests was to etect any relationship that might exist between ESP scoring and mood uctuations. Finally, a direct correlation between size of subjects' score in terms of standard deviation units) and percentage of days on which pleasurable mood was reported produced a highly significant relation-hip. In other words those subjects who were most frequently in pleasur-ble mood tended to produce the largest positive scores.

* * *

JULE EISENBUD: A task of parapsychology is to lay down and arify the logical and psychological rules according to which certain

selected events are relatable in the absence of any demonstratable co nection of a physical kind between them. Let us say that we start w a general hypothesis about psi events that we have reason to believe valid. Our task is in no sense to verify such an hypothesis but mer to apply it in the most reasonable manner. The most we can end with is a statement of the grounds for belief that if such a thing as psi event (as independently defined) is possible, such and such an curence, which we have certain reasons to believe actually did happ can be placed within the class of events. Suppose we formulate a wo ing psi hypothesis as follows: It is possible for an individual to beha in a non-chance relationship to any event, past, present or future, ev though no normal way of gaining information about such an event presumed to exist. Our task is solely to evaluate as best we can the da relevant to the proposition that a *given* individual *did* so behave relation to a given event.

* * *

JAN EHRENWALD: Several popular misconceptions about t nature of telepathy have to be cleared from our path. One is that te pathy is a transmission by some extrasensory means, of discrete se data, visual images, thoughts, ideas or other cognitive elements. T other is that it is chiefly concerned with events of a highly dramat heroic kind. We know from observations in the psychoanalytic situati that this is not necessarily so. The decisive factor is the dynamic co text within which telepathy occurs. It appears, furthermore, that times a minor clue transmitted in a telepathic way may be elaborat to a highly organized whole. This characteristic of the telepathic proc has been well-known to students of trance manifestations of the classi type. Except for supposedly ideal laboratory conditions telepathy rar occurs in "pure culture." As a general rule we find it to blend with m orthodox means of communication between person and person. merges imperceptibly with cues conveyed by subtle intonations of voi with the tell-tale clues of facial expression or other bodily gestur This is particularly true for the doctor-patient relationship as it is b illustrated by the transference counter-transference in classical Freudi analysis. Telepathy, when it occurs under such conditions, is rarely transaction limited to psi and psi alone. It is a "package deal" in wh it is impossible to separate the telepathic element from other non-ver (or verbal) means of communication.

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CALIFORNIA HAUNTED HOUSE

Miriam Allen de Ford

WHEN the owner showed me the little cottage on a hill in Mill Valley, California, nearly forty years ago, she made a strange remark.

We were on the sun porch, which had big glass windows around three sides.

"If these windows ever break," she said, "you will have to pay to have them replaced."

I assured her that it was very unlikely we would ever open them. But a few weeks later I understood what she meant. The windows had heavy hasps, almost beyond my strength to move. On the windiest days they stood firm. But often, on calm, clear days, one of them would suddenly fly open and bang against the trees outside.

Finally my husband, Maynard Shipley, tried an experiment. He went out on the sun porch and spoke aloud.

"If this is a demonstration o some sort of extrasensory power, he said, "please find another wa to demonstrate. We can't affor to have these big windows replace if you break them."

They never opened again.

But that was not the first "mar ifestation" to occur in the litt house, furnished with the owner own belongings.

One Saturday afternoon brought home a bag of fruit. M husband picked out a pear, the observed that it was too pretty eat, polished it, and laid it on t bare center table in the livi room.

We were both sitting near t table, reading, he facing it and with my back turned to it, wh I heard a strange bumping soun Subconsciously I counted; the were twelve bumps in all, rhythmic pairs. I thought he w

cking a table leg, and asked him stop. He did not answer, and turned around to see his eyes xed on the pear.

I was just in time to see its last vo vibrations; it was jumping up nd down, rising about two inches ach time.

Perhaps this is the place to ex- lain that neither my husband nor had (nor do I have now; he ied in 1934) any "belief" in oc- ult phenomena. He was a writer nd lecturer on scientific subjects, was and am a free lance writer nd a labor journalist. We were oth agnostics, with no faith in urvival of the personality after eath. But we both had open inds and we could not deny the vidence of our senses—though he experiences we underwent ade neither of us a Spiritualist nvert.

In fact, my husband's first hought was that the pear was ab- ormal—perhaps that some para- ite was in it. He cut it open, and was perfectly sound. As he lifted from the table there was a tinkle ke that of a silver bell, and a iny whiff of white smoke arose rom below the table and was dis- ipated in the air.

he Dancing Gadgets

THAT was our first peculiar phenomenon in the cottage. Here are some of the others; I am including none that was not seen by at least two persons.

There was a whirring, metallic sound sometimes that we tried in vain to locate. Finally we went in the bedroom, whose doors and windows were closed, so that there was no breeze. Hanging on a nail on one of the doors was a metal coat-hanger, which was vibrating like mad.

In the bathroom was an old-fashioned bureau with drawers which had brass pulls, so stiff that they stayed in any position in which they were placed. Twice, when my husband entered the room, all the brass pulls began to dance up and down.

In the kitchen was a wooden gadget fastened to the wall, on whose arms we hung various utensils—basting-spoons, can-openers, spatulas, things of that sort. Frequently when Maynard approached them, all of these started to vibrate.

A door led from the kitchen to the bedroom. It was always closed at night. Every night, precisely at 11, there would be a sound like that of a wet mop striking the kitchen side of this door. When it was opened, nothing was there.

We brought home a trailing piece of wild blackberry vine and put it in a hanging vase on the living-room wall. It started to swing back and forth like a pendulum and kept it up for forty-

eight hours. Maynard tried to account for this on scientific grounds, and in fact had an article published in *The Scientific American* in which he discussed it as a possible effect of radiant energy on a living plant, since it happened to be half-way between a window into which the sun poured, and a wall light which was on at night. But later, when we tried the experiment with many other plants, the vase did not swing at all.

We heard constant raps, day and night, and nearly every evening for a while small bluish-green lights, like faint electric bulbs, used to move horizontally across the room, about four feet from the floor, and then vanish; this happened in both the living room and the bedroom.

In the living room was an old-fashioned Franklin stove—all the furniture was of the vintage of 1900—which burned wood. In its lid was fixed a common iron stove-lifter. One night, in full electric glare, we saw this lifter raise itself about three inches from the lid and sail horizontally across the room, dropping with a thud on the floor at the other end of the living room. Another time we saw a large china bowl on the top shelf of an open china-closet in the kitchen lifted as if somebody had hold of it, and deposited gently on the floor beneath; it was not even cracked.

A "Ghost" in Bed

BUT the prize exhibit was the folding bed. For those who have never seen such an object, I may say that this is a bygone piece of furniture which when closed is just like a big closet door against the wall. This one was in the living room, and we never thought of using it until I was ill with the flu, when my husband tried to sleep in it. (It opened out into a regular double bed.) I say "tried," because every time he got into it he had the distinct impression that he was not alone—that somebody else he couldn't see was in the bed, somebody who didn't want him in it. He stuck it out for three nights, and then he said, "Well if you want the bed you can have it," and got out and spent the rest of the night in a chair.

After I was well we decided to try an experiment. Our visitor for the week end told everybody that she was "a natural medium" and she was a devout believer in Spiritualism. So without mentioning anything about the bed we put Genevieve in it. About two o'clock in the morning there was a knock on the bedroom door. Genevieve said she couldn't sleep in that bed because somebody else was in it. We fixed her up on the sun porch but we never told her why we had given her the folding bed.

We found our Mill Valley "ghosts" extremely interesting, and

We hated to leave them when the owner decided to sell the house and we had to move. Later the house was destroyed in a fire which burned all that part of the town.

We never had anything again approaching the crowding phenomena of our "haunted house," but perhaps the "ghosts" did follow us for a while in San Francisco and later in Sausalito, where we lived until my husband's death.

One day I received a letter telling me of the death of a very dear old friend. That evening we were washing and drying dishes together in the kitchen of another rented cottage. We were facing the window and it was very dark outside. I was talking to Maynard about my friend, whom he had never known, when suddenly there was a crashing blow at the window—enough, one would think, to have broken it. "Cats," Maynard said, and went outside to look. No cats, no anything. He came in again and we started to talk it over. It came again, just the same as before. This time we didn't even look.

Almost the same thing happened later in another house. This time we were in the dining room. I was seated with my back to the front window, which looked on the porch; my husband sat opposite me, facing it. Again we were talking about somebody recently dead. And again there was a smashing blow at the window. This time Maynard caught a momentary glimpse of something round and white that struck the blow. But when we both dashed out on the porch, seconds afterwards, there was nothing whatever there.

In the flat in which we first lived in Sausalito, there was a big bare kitchen with wooden walls. On a nail on one of the walls hung several big paper shopping bags. We had a close friend whose husband one day had taken a train for a short business journey and had never been seen again; no trace was ever found of him, and nobody knows to this day whether he is alive or dead, though it is probable that he is dead.

One morning at breakfast we were talking about our friend's dilemma; after searching and waiting for several years, she had decided to get a divorce to remedy her anomalous position.

"My own belief is that Charlie is dead," my husband said.

At which moment, suddenly, with no breeze anywhere, all the paper shopping bags on that nail raised themselves slowly to a horizontal position and then as slowly fell back again.

The Phantom Burglar

IF EITHER of us were a "physical medium"—whatever that really is—it was not I, but my

husband, in whose presence metallic objects shook and danced. After he died, I would have given anything, including my life, for some evidence that something of him still lived and could communicate with me—as we had often promised each other, if it were possible—but it never came. There was just one slight and unexplained happening.

About a week after his death, while I was still living alone in our Sausalito home, preparing to leave it, one of our friends came to visit me. We were sitting before the fireplace, and I was saying to her what I have just said above. There was a silence. And then we both heard distinctly a strange sound. It was like a large, soft, heavy object falling to the ground from a short height—the nearest analogy I could think of was a bag of laundry.

We searched the house systematically, from cellar to attic. Nothing was disturbed nor was there anything out of position that in the least resembled what we both had heard.

Nothing of the sort ever happened to me again. It was not enough.

Only twice in my life, before I met Maynard, have I had inexplicable experiences. Once, in 1917 in Hollywood, I saw a "phantom of the living"—so distinct that I took it for granted it was the man himself, and spoke to him—when he vanished. And later that same year, in Spokane, a friend whom I was visiting and I both heard heavy footsteps climbing the cellar steps to the locked kitchen door and then crossing the floor. We not only searched the house but we called a policeman, who searched again for us with a bored air we understood when a week later, at precisely the same hour the whole thing happened over again—and several times more. This too was a rented house, and apparently the police had often been called to find the phantom burglar.

I never heard any story to account for this. In our Mill Valley house I made inquiries, and discovered that the owner had lived in the cottage with her old father until he died, and that he slept in the folding bed: that was all. I might add that after we left, she was unable after all to sell the house, and rented it again. I was told by neighbors that it was rented three or four times before the fire, but that nobody ever stayed more than a month or two.

As for my husband, he had one other strange experience during our years in Sausalito, though it did not occur there. I tell it to complete the record, though he had only a quasi-witness.

In the course of a lecture tour in northern California, he had

speaking engagement in the town of Woodland. He could not get a hotel room, and had to take a room for the night in a flat over a grocery store. All night he was kept awake by constant sawing and hammering downstairs; apparently the grocery store was being repaired or remodeled, and the workmen for some reason were doing the job at night. He was very much annoyed when he paid the landlady in the morning, and was about to make some caustic comment when she said, with a queer mixture of bravado and timidity, "Were you able to get any sleep in that room?"

Puzzled, he glanced in at the store when he got outside. It was precisely as he had seen it the night before when he went there after his lecture. There was no sign that any carpenter work had been done on it whatever.

Look But Don't Touch!

JUST how and why we should have had that intensive period of unexplained phenomena for the year and a half in Mill Valley, gradually tapering off for three or four years more and then never recurring, neither of us ever knew. The last thing I can remember of this nature that we experienced was also in our last Sausalito house. One moonlight night I happened to glance from a front window, and saw on the steps leading to the front porch a curious thing—a sort of cone of light, about two feet tall and about a foot at the base, milky and solid-looking in texture. We both went out and stood directly above it; there it sat, looking like crystallized soapsuds, but with the line of the steps visible through it. It glowed faintly as if with its own light; no moonlight struck anywhere near it.

Maynard was all for stooping down and touching it, but I held him back; I had a foolish nervous feeling that it might give him an electric shock, or be in some other way unpleasant to touch. Just then an automobile passed the house, down our hilly street, and instantly the cone vanished. But if it was some trick of light which the auto's headlights had reversed, it should have come back again when the car had passed. It did not return, and we never saw anything like it again. It was some time later that it occurred to us that the thing, whatever it was, resembled pictures we had seen of ectoplasm.

It seems peculiar, if my husband was one of those people somehow in tune with so-called parapsychic phenomena, that he had not had similar experiences in the past, instead of just during this limited period. It may be that it was because for other reasons he was in a particularly receptive con-

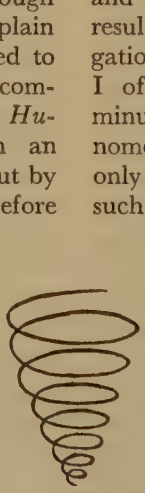
dition in those years; or it may be that I, though not myself a "medium," in some way supplemented his receptivity. The whole question is one which we had to consider beyond our powers of explanation. "There can be no such thing as the 'supernatural,'" he used to say. "Everything that occurs is a part of nature. All we can say is that these things occurred, that they were not subjective, and that therefore they will be susceptible to scientific explanation some day, even though they are not now."

In an attempt to secure some informed outside judgment of the phenomena, we wrote an account of them and sent it to Dr. Walter Franklin Prince, of the Boston Society for Psychic Research. He was extremely interested (though no better able than we to explain our experiences), and intended to publish the account in a forthcoming volume of his series of *Human Experiences,* based on an extensive questionnaire sent out by the Society; but he died before another volume could be compiled.

After Maynard's death I again wrote a statement of what had happened in the Mill Valley house and sent it to Harry Price, the well-known English psychic researcher. He too was both interested and baffled.

Objectified "Haunting"

ABOUT all one can say at the present stage of our comprehension is that that house was "haunted"—whatever that word really "means"—and that we, and especially my husband, were susceptible media through whom the haunting became objectified. Any more satisfactory elucidation will have to come—for me, at least and while he lived for him—as a result of further objective investigation on a purely scientific basis I offer this detailed description minus dubious or very minor phenomena and those witnessed by only one person, as a document for such research.



THE MOURNING FOXES OF GORMANSTOWN

Gerald Heard

"THERE'S something more in these Keltic folk-tales than just folk-lore."

The elderly abbott was countering a young Church-of-England chaplain's skeptical objection that all Hibernian ghost-stories were mere moonshine. The two clergymen, though of different churches, were both absentee Irishmen. That made a tie when they had met behind the lines in the First World War.

"Did you yourself ever come across a bona fide case?" the young Anglican challenged. The abbott paused, looked grave and then answered. "Yes."

He was a man hard to doubt, for he was Abbott Butler of the great Benedictine Abbey of Downside in Britain and one of the master scholars of his day in medieval history. After a moment he went on:

"I shan't forget the incident easily because to the uncanny was added the memorable unpleasantness of a social contretemps. While I was paying a visit to Ireland, one of the Catholic peers of the realm died and I was asked to attend the funeral. The Gormanstown title is the second oldest of all the viscountcies of the British Isles, going back to 1478. The place is not far from Dublin, on the borders of County Meath.

"I was met at the railway station. The coachman—though an Irish 'jarvey' is, we know, generally the soul of loquacity—drove me in silence. Perhaps to relieve it, as we entered the large, lonely estate, still and melancholy under a dim moon, I remarked, 'The family is fond of dogs?'—an innocent remark and it was relevant, for in the faint light I could see here and there under various park trees clusters of two or three dogs.

"But my comment met with no response. Indeed I caught the feeling that my driver's silence had—

shall I say—stiffened. Anyhow I made no further attempt to break it and in a few minutes more we were at the house.

"But perhaps it was some subconscious feeling that I had been balked which prompted me to make my second, really grave blunder. On coming down to the drawing room, while in that awkward pause when company is waiting for dinner to be announced—a pause made all the more constrained, of course, by the approaching funeral—I thought I might relieve the sub-tension by what seemed the most casual of comments—'You have a great number of dogs about the place?' I remarked to my hostess.

"There could be no doubt she stiffened, then seemed confused, made no answer to my question but turned and spoke to another guest. It was so obvious that when after dinner this guest drew me aside asking did I notice our hostess' disturbance, I asked at once, 'But why?'

"'It was most unfortunate', he said, 'I thought everyone knew. Though, of course, it's very seldom mentioned—least of all now.'

"He paused. 'What do you mean?' I asked, for I was at a loss and by now keenly embarrassed.

"'Well,' he said, 'The facts are simple, indubitable—the explanation . . .' and he shrugged his shoulders. 'The family you know is an ancient one . . .' he paused again, then took the plunge: 'Whenever a head of the house dies, from that hour—indeed for a few hours before the death, till the body is in the ground—all the foxes in the neighborhood come in to the park and are round the house. It's a fact. You can't draw a covert. There's not a dog-fox or a vixen to be found outside the demesne till the dead peer has been buried.'

"I murmured an apology and I am glad to say we soon all retired. On getting to my room, though, I drew back the curtains and glanced out of the window. I could still see clusters of small animals sitting about under the nearer park trees. Naturally when, the funeral over, I had left Gormanstown, I made further inquiries. The story was confirmed by all who knew the family or the district.'"

"You believe it yourself?" the chaplain questioned the abbott.

"I don't doubt the evidence of my senses that I saw fox-like animals all round the house that night. And I can't see why my informants, all of whom were of probity, should tell me such a grotesque lie on so grave a subject."

Foxes Without Fear

THAT closed the topic between the Catholic dignitary and the Anglican junior. The Church-of-England chaplain (whose name

was Heard) remained however puzzled, though unconvinced. The story stuck in his head and on returning on sick leave at the close of the war, while in hospital in London being visited by his brother, he repeated the tale.

The hearer was more interested than the teller, having been a student of psychical research for some years. The chance of investigating did not, however, seem likely. But, as it happened, in a few months the two brothers both went abroad —the clergyman returning to Australia, the other unexpectedly being sent to Ireland. His post was not only near Dublin but led almost immediately to his meeting with and seeing increasingly another Irish peer, the Earl of Fingall, the premier Catholic peer of Ireland. Lord Fingall was a man of scrupulous honesty. He was also, as not seldom happens, a lover of animals though he had been M. F. H. (Master of the Fox Hounds) of the most famous "Pack" in all Europe, the Meath Hunt, with which the famous and fated Empress of Austria used to ride.

One day he and Heard were discussing the peculiarities—or, as the academics would say, the psychology—of foxes.

"The oddest thing I ever remember," said Fingall as he reminisced, "occurred, as far as I recall, when I was Master of the Meath. The Lord Gormanstown of that day had just died and I remember my huntsmen saying to me, 'As long as the body is above ground there'll be no use in drawing a covert.' I dismissed it as typical countryside superstition—and one naturally not to be disproved. For of course we wouldn't be hunting near the Gormanstown demesne so long as the funeral had not taken place. Further, as a matter of respect, it was obligatory for me to attend the funeral, as both of our families are Catholic. Another rightful observance is that a funeral guest should go over to the small domestic chapel alongside of the house and pray by the coffin which rests there till interred. I went over in the dusk and as I came to the door there on the step sat two dogfoxes. They showed no fear of me but simply drew aside a few paces to let me pass in to pray. Considering their fear of man it was naturally astounding. Quite as naturally, I could ask no questions. But it did change my views about that particular story!"

Panthers and Crocodiles, Too?

HEARD'S interest was now keenly aroused. His employer, Sir Horace Plunkett, who had introduced him to Lord Fingall—and who was also of an ancient Meath family—knew the tale but was openly contemptuous of all psychic

phenomena. Further enquiry seemed useless. However, some three years after, they had moved to London and Heard's principal had, during some business negotiations, chosen a young man to act as secretary to one of his companies. In discussing this with Heard, Plunkett had remarked to him that the new employee was of the Gormanstown family.

"Would he let me question him about the fox legend?" was the immediate question.

The reply, "Oh I expect so," led to an interview, an interview in a London commercial office, a setting which could not be more more alien from the supernatural.

But the answers were quite specific, definite. "Yes, the legend was of great age, never of course publicized, but at each death of a head of the house it was confirmed—the foxes did come trooping into the park and stayed there prowling about the house until the actual burial. Of the explanation there was none."

Heard, however, continued to investigate and at least discovered possible clue. Geoffrey Gorer, th anthropologist, in his remarkabl book, *Africa Dances*, gives new an striking evidence from West Afric of the real power of Totemism—how a tribe or a family may com to have a completely inexplicabl kinship and friendship with som species of wild animal (in Gorer case it was the panther).

Another study, made by anothe student of tribes round the grea Nyanza lakes of Central Afric shows that such is the kinship tha should a boat be upset in crocodil infested water, those who are the crocodile Totem swim slowl unmolested, to the shore; th others must beat off constant a tacks at great peril.

The Gormanstown fox-funer linkage would then seem to be th last remnant of this strange anima man tie, now nearly severed an sunken, but once, as we know no from anthropology, common, an considered natural.

PARAPSYCHOLOGY IN NATURE

Rene Sudre

THE parapsychical phenomenon is usually considered as being essentially human. It is thought to be always related to a subject acting spontaneously, or under accepted suggestion.

Whether psychical or mental, attributed to the unconscious of the subject or to the inspiration of a deceased, it remains within the human sphere; it represents merely knowledge or action similar to familiar patterns, even if beyond our normal means.

Experience has revealed, however, that paranormal phenomena can be associated with superior animals. There have been, for instance, the "thinking horses" of Elberfeld, able to perform complex calculations, the "dog of Mannheim" which expressed thoughts and sentiments.

Already in 1925, in my *Introduction à la Métaphysique Humaine,* I stated that the doctrine of evolution should incite us to look for parapsychical phenomena even further. I purposely went against the doctrine of Frederic W. H. Myers, who sees in the paranormal the appearance of a superior faculty and, as it were, the annunciation of the advent of the Superman.

I felt sure that, on the contrary, what has been wrongly called the "sixth sense" was only a very remote survival of geological times when the nervous system had not yet acquired the fine specialization which it shows now in the human brain.

Leaving aside, then, the study of human parapsychology, which seemed to have been adequately characterized under its multiple aspects, and being more interested in philosophical problems than in experimental research, the limits of which I had explored—I had not foreseen the ingenious statistical method of J. B. Rhine—I was anxious to know whether paranor-

mal phenomena did not have their counterpart in the established sciences and, in particular, in the natural sciences.

I was prompted by other reasons, which I presented in 1933 at the National Laboratory of Psychical Research in London, in the presence of a dozen scholars and university professors. Having spent much time and energy in controversies, trying to make people admit the reality of the phenomena, I thought that our strategy had to be changed.

In order to convince the others, instead of continuing to produce phenomena which would always remain suspect, we should prove that the modern sciences of life could no longer ignore the psychical, and consequently the parapsychological hypothesis—for there is no clear cut division between the two.

Spiritual Roots

I was convinced that Nature—mysterious, notwithstanding the rigid laws and the mechanical subjugations which science introduced into it since Descartes—really was a "panpsychism."

To put it another way: the metaphysical roots of nature were essentially spiritual.

This idea certainly did not lack previous endorsements. Confining myself to those of the nineteenth century, I should mention first Arthur Schopenhauer, who introduced into his cosmological explanation a spiritual principle, born out of experience, and not merely a verbal postulate.

After Schopenhauer, many philosophers and scholars have prepared, unknowingly, the entrance of parapsychology into natural philosophy. Henri Bergson, in particular, has both rendered us a great service by his *élan vital,* and led us astray with his "concrete and irreversible duration."

The most significant calculation came from science; it came from three directions: from biology, from psychology, from sociology. These are the three contributions I want to analyze.

Science of Life

ONE may wonder why I do not refer to physics, despite the astounding progress it has made. I used to believe that the Einstein theory would be helpful in explaining the facts of precognition. I came to the conclusion that it was only a mathematical formula without any connection with reality. Time figures only as subjected to an imaginary coefficient, accentuating its symbolical character.

Quite another thing is the quanta theory. Its principle of indetermination, so thrilling to the philosophers, has been the object of a great variety of opinions; it is known that among physicists, Lou

de Broglie tends to abandon the "principle of contingency"—returning to a purely deterministic attitude.

Let us not forget that determinism—a certain degree of it—is necessary to explain precognition. But it is premature to invoke a theory which loses itself in abstractions, in order to interpret facts which take place in a field superior to that of the matter.

We have to place ourselves within the science of life, and first of all the science of biology; here we find a revolution, perhaps more discreet, but as profound as that of physics. The mechanical explanations, favored in the beginning of the century, are now bankrupt. The most prudent biologists confess their ignorance. The most clear-sighted read again Claude Bernard and do not think any more that the "directing idea," the "legislative force" of the phenomena of life ought to be pushed aside by science.

The greatest of French biologists, Lucien Cuénot, even made a resounding conversion before the war; he rehabilitated the principle of finality, dishonored by the laboratory biologists; a new school which Ruyer calls "new-finalism" exposes the insufficiencies and even the absurdity of the mechanistic interpretations.

Genetics, being themselves the last refuge of the materialists, have been run down by new observations. In spite of the efforts of the neo-Darwinists, the doctrine of evolution is now impregnated with finality, and our great Jean Lamarck is back in honor again.

The points which seemed obscure in his doctrine become perfectly clear, as soon as parapsychological facts are admitted.

How, without admitting them, could one explain phenomena such as mimicry, the pollination of the flowers by the insects, the sense of orientation of animals?

How explain this "convergence" in the evolution which causes similar organic implements to appear in completely different species, in such a way that, without proceeding from each other, they suggest renewed attempts by nature to realize one and the same idea, at periods divided by hundreds or millions of years?

The simple instincts of animals and plants suggest an original "psychism," solidified into an automatism by leaving a fringe of intelligence necessary to individual behavior.

The Accepted Sub-Conscious

AS to psychology, it is orientated frankly towards parapsychology; research into the unconscious, which started with the study of somnambulism and hypnosis, appears to conclude with psychoanalysis, which is losing its pansexual

character, to become a technique of exploring the depths of the mind. In these depths the psychologist will soon discover the paranormal; some did discover it, though they did not have courage to say so.

The times are gone when physicians affected not to believe in the subconscious; what I called "prosopopeia" (personification), a generator of spiritual phenomena, resumes its importance. The pathology of spiritualism, as it was inaugurated by a Pierre Janet, should not prevent us from seeing that it is often accompanied by inexplicable phenomena.

Finally, modern sociology did a service to parapsychology by laying stress on the objective character of certain social phenomena which cannot be considered merely as a total of individual phenomena. For Durckheim, its promoter, there is a social reality, to be expressed by laws, which cannot be changed by personal will.

A society, a group of individuals, form a new being, which is not an "arithmetical product" but a completely new and unforeseeable combination. The similarity with parapsychological phenomena is particularly striking. When several persons gather around a subject to hold a séance, even when there are only the subject and the experimenter, a "symbiose" appears, a noted by the ancient hypnotists The revelations which are made b the subject in the unconscious o semiconscious state always borrow something from the conscious o unconscious of the assistants.

If this truth had been admitte by the many authors who hav written about "the beyond," the would have spared themselves an their readers many illusions. I lik to refer to the sittings held a Guernesey in the presence of Vic tor Hugo, as particularly charac teristic striking evidence; but liter ature is full of similar cases.

"Soul of the Hive"

THERE is to be found a con firmation by sociology of un deniable and predominantly para psychological characteristics. Th same confirmation is made by bi ology. There is a soul of the hive a new entity emerges from the as sociations of individuals, and rule their behavior.

Such, summarily sketched, ar the approaches of modern science and parapsychology. More effort here and there, and a junction wi have been made—provided we re main on the firm ground of sc ence, without being tempted b emotional appeals, ethical consid erations or tempting analogies o antique superstitions.

BOOKS IN REVIEW

INSECT INTUITION

THE DANCING BEES. By Karl von Frisch. Harcourt, Brace & Co., New York, 1955. 346 pp., $4.00.

IN the summer of 1955 the front pages of the *New York Times* were occupied by a news item that was strange among the reports of politics and economics and the behavior of Russia in the Near East. The *Times* report was of an experiment being conducted by some French scientists who were working with bees. These scientists had flown from Paris to the Museum of Natural History in New York City, bringing with them a hive of bees which they had been observing in Paris, and now wanted to observe in New York City. The object of the experiment was to see how the life pattern—the everyday routine—of the bees was affected by the change in hemispheres—in different daylight, temperature and environment. This experiment's results are but a small addition to the sum total of knowledge about bees and their part of the natural world—which is what all scientific experiments are. However, the interest aroused by the *Times* story is bound to give encouragement to all people who are exploring the frontiers of nature. The *Times* articles proved the intelligent interest of the average layman in the phenomena of the natural world. It proved a curiosity about the relationship between honey on the breakfast table and the world where honey is made; a curiosity about the patterns of intuitive behavior that are a necessity in the

maintenance of life on our planet; a curiosity about the excitement of exploring the natural world where cause and effect have implications beyond anything before known.

Following the proved newsworthy interest in the behavior of the bee, there has now been published a book that will appeal to the casual reader of the *Times*, and to the professional keeper of bees, as well as to all naturalists and scientists. *The Dancing Bees* is a charming and rather misleading title for a really serious work by Dr. Karl von Frisch. He is professor of zoology at the University of Munich, and his pioneering work with bees has received world-wide acclaim. In his introduction, Dr. von Frisch says he has tried to find the middle ground between the usual reports of scientific research, with their burden of figures, and the poetic invention which has been part of so much writing about these fascinating inhabitants of such an ordered world. This he has done wonderfully well. The *Dancing* in the title refers to the way bees communicate with each other. A forager bee, finding a new source of food, returns to the hive to convey the exciting news. The hive is dark, and in this darkness the forager bee performs a dance in which it just touches the other members of the hive. Dr. von Frisch's experiments show that bees communicate with each other by touch and scent, that in this dance they are able to receive from the forager bee information as to direction and distance, and also as to the quality and quantity of the food in the new feeding place. This part of *The Dancing Bees* is as exciting as an account of a trip into space would be; and the endless and careful scientific experiments and their conclusions are set forth with all the skill of a scientific mind that is simple and clear in its narration. There is an entire chapter on "Language of the Bees" that could be read with pleasure even by people whose usual reading is confined to mystery stories.

This book is a scientific and scholarly work that will tell its reader everything he needs to know about bees; it is worthy of becoming the classic for our times. It is so all-encompassing that it will serve as a handbook for any amateur who is interested in keeping a small aviary, and as a reference for bee-keepers who have devoted their lives to their work; it is a book for naturalists who want to know more about the world of the bees, and for scientists who are interested in the details of other people's research. Bees are creatures of little intelligence. Their lives are complicated, closely interlocked and productive. A bee can perform a dance that, in Dr. von

risch's conclusion, conveys everything that needs to be communicated to another bee. Dr. von risch's scientific studies would em to have proved absolutely he last thing there is to know bout this communication. And et. . . .

This is what Dr. von Frisch has o say at the end of a chapter on ees' mental capacity:

"According to strict laws, long-revailing conditions have produced traditional habitual reactions. Nobody can state with certainty whether the bees are conscious of any of their own actions. Nor has any human being yet unravelled the mystery of how and when their ancestors, for the first time, acquired those abilities, which in their present perfected form are being handed down, as its common heritage, to each new generation in turn."

Mary Berry Devoe

THE UTRECHT RECORD IN RETROSPECT

ROCEEDINGS OF THE FIRST INTERNATIONAL CONFERENCE OF PARAPSYCHOLOGICAL STUDIES, Utrecht, the Netherlands, July 30 to August 5, 1953. Parapsychology Foundation, Inc. New York, 1955. 136 pp., $3.00.

The Parapsychology Foundation as sought to coordinate and rengthen parapsychological studs through a series of international eetings. The most recent of these nferences was concluded in May; took place at Royaumont, rance, and was devoted to "Psyology and Parapsychology."

As in the case of other conferences, held in 1954 and 1955, the Royaumont gatherings was an outgrowth of the First International Conference of Parapsychological Studies, which took place on the premises of the now 280-year-old University of Utrecht in the Netherlands. The record of this first conference has now been made available in book form as a volume of *Proceedings*.

The *Proceedings* of the Utrecht Conference offer the reader a panoramic view of problems discussed and of papers delivered. Some fifty papers are presented in this volume in condensed form. The papers are

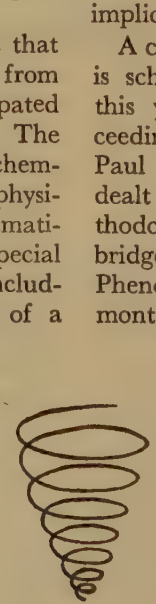
placed within the framework of the various "working groups" that undertook a large part of the Conference's activities.

Thus, for instance, Dr. S. G. Soal's notable paper "Is ESP a Statistical Artifact?" may be found in the section dealing with purely quantitative studies. On the other hand, papers by such authorities as Dr. Jan Ehrenwald, Dr. Jule Eisenbud and Dr. C. A. Meier are contained in the section devoted to the psychotherapeutic and psychoanalytic approach. A third section deals with spontaneous phenomena and qualitative research; a fourth with the personality of the sensitive.

An introductory note states that sixty-three members drawn from fourteen nationalities participated in the Utrecht Conference. The delegates included physicists, chemists, biologists, sociologists, physicians, engineers and mathematicians. From this broad base, special studies have since evolved, including especially considerations of a philosophical nature, inquiries into the nature of unorthodox healings as well as psychological, anthropological and ethnological research

Dr. Gardner Murphy, the Foundation's General Research Consultant, observes in his introduction to the volume that the Utrecht Conference was successful in "moving toward a high level of seriousness in parapsychological science enabling scholars from different lands to meet with one another and orienting the public to the fact that a great university may today be proud to give its hospitality to these studies, so rich in challenge, so far-reaching in ultimate implications."

A companion volume to the book is scheduled for publication later this year; it will offer the proceedings of the conferences at St. Paul de Vence, in 1954, which dealt with philosophy and unorthodox healing, of the 1955 Cambridge Conference on Spontaneous Phenomena and the recent Royaumont conference on psychology.



A PSYCHIC PRIMER

HE UNKNOWN—IS IT NEARER? By Eric J. Dingwall and John Langdon-Davies. New American Library, New York, 1956. 35 cents.

For a great many years the subject of psychic research has been confused with spiritualism in the minds of people who are only casually interested. "Psychic" has often been misconstrued as a word linked with fortune-telling and fraudulent practices. Too often, as a result, diligent and intelligent psychic researchers have been regarded as persons whose judgment needs to be seriously doubted. Nothing could be further from the truth. The objective worker in psychic research demands more from himself and fellow-workers than those working within the traditional sciences.

Today there is a subtle change within psychic research. The rigorous methods modernly employed fulfill the requirements of scientific exploration. To those who would learn something about the present-day work required within this field, I would recommend a book, recently published in England and in this country, which is filled with the kind of information that anyone interested in the examination and explanation of psychic happenings would do well to study.

The book has the intriguing title *The Unknown—Is It Nearer?* The authors, Eric J. Dingwall and John Langdon-Davies, are both active within the field of psychic research, and are currently engaged in scientific exploration. What they have to tell is of utmost importance to all who have given serious consideration to paranormal phenomena.

The authors have considered the tastes of those who are scientifically interested. At the same time they have made certain that readers who have never as yet sought for a rational explanation of their own personal experiences, will be persuaded to examine the gains that have been made by scientifically trained men who have in these later years devoted much thoughtful time to the subject of the supernormal, or "supernatural." Hypnosis, life after death, "hunches," apparitions, hauntings, poltergeists and trance phenomena, telepathy and dreams, are among the subjects covered in this valuable book. The authors show how the values of such experiences may be assessed and preserved by appropriate action.

The person who has been startled because one day his hand appeared unconsciously to trace mystic characters, or write a message purporting to come from one who has departed this life, will profit from the wisdom contained in this chapter devoted to automatisms. I stress this chapter as being of particular value because it not only gives directives but shows that one has no reason to be alarmed, surprised or even proud of such results; for, as the authors themselves say, such writing or drawing does not suggest that one is in any special manner in touch with the unknown.

To those who are interested in repeatable psychic phenomena, there is a chapter on extra-sensory perception within the laboratory. It reveals a good deal about the working of telepathy, and shows the scientific researcher how he may study extra-sensory perception in his own life. Yet the book is commendably free from superior advice.

The book also contains anecdotal material—stories selected from thousands which have one thing in common: they describe spontaneous happenings in the lives of ordinary people.

As the authors themselves say, the Unknown is nearer, and is likely to be much nearer still in the not very distant future. —*tt.*

COURAGEOUS JOURNEY

THE ROAD TO "HUMAN DESTINY": A Life of Pierre Lecomte du Noüy. By Mary Lecomte du Noüy. 344 pp. New York: Longmans, Green & Co. 1955. $5.

Mary Lecomte du Noüy, author of *The Road to "Human Destiny,"* has written a sensitive account of her husband's life and revealed his personality through many different periods with objective clarity and great sincerity. Pierre Lecomte du Noüy was a thoughtful and successful scientist, as was revealed in his own book, *Human Destiny,* published in 1947, prior to his death.

One can say of Lecomte du Noüy that he was an extraordinary man who, having fulfilled himself in the world of literature, the theatre and the social life, turned his thoughts toward psychology and science. The life and work of Louis Pasteur influenced him greatly, and it was at the Pasteur Institute that he spent many years in the development of research with serum and antiseptics. The scholarly work of this scientist is well recognized, as are his different written contributions to biological knowledge. The experiments carried out by him at the Pasteur Institute, between 1919 and 1936, with the object of

vestigating the mechanisms of immunity, are known and used in scientific laboratories throughout the world.

I found the story of Pierre Lecomte du Noüy's development completely charming. This account of his gay abandon to life, his reactions to his family and others, his choice of a scientific career and his own gradual growth in philosophy toward science, is an exciting and valuable contribution. His wife is to be congratulated in presenting this report of a very special journey, made by one whose life story was filled with courage, optimism and joy. *J. L.*

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DENIAL OF LIFE

INDIA'S TRUE VOICE: A Critique of Oriental Philosophy. By Alvin Boyd Kuhn. Academy Press, Elizabeth, N. J. 308 pp. 1955. $3.75.

It is my firm belief that the ultimate aims of religion should be the same as those of science: relief of suffering, and the promise of happiness. True religion can have no barriers of race, nationality or color; it must be international in the true sense of the word, if it is to serve mankind's spiritual needs.

Alvin Boyd Kuhn holds the same view as he sets out to explore and define the physical, economic and spiritual differences between East and West, particularly concerning India. Western religion postulates the supreme value of the daily existence lived consciously, with the emphasis that positive and joyful clarity of living is of supreme importance to salvation, now and in the after-life. The Oriental believes that the world's ills and much of man's wretchedness are due to his aggressive desire to experience sensation in the objective sense of daily living—without spiritual insight, intuition or understanding of the Oriental philosophy which emphasizes that life of itself is a calamity which can only end when one returns to the dimension of timelessness. At no point does this view allow that man is the glorious instrument of creation, responsible for his thoughts and deeds within an ever-expanding cosmos. The East believes him to be a creature trapped in the process of the elements of matter and therefore unable to absorb the spirit.

India's True Voice is a timely and thoughtful contribution—a

work divorced from superstition and misconception, which permits the reader to understand the archetypal groundwork of Indian philosophy which springs especially from the Upanishads, a class of speculative theories concerned with the true nature of man and the universe—the fundamental doctrine of these treatises being the identity of the individual soul or self with the universal wholeness. The author explains that the cleavages between East and West may conceivably grow greater, unless we can understand the essential differences contained within our separate philosophies, and that we must therefore bring comprehension and patience to Oriental motivations. He believes that the Orient's inherent commital to indecision and passivism becomes, from the point of view of the Western world, a dangerous liability, and that this lesson must be learned to understand the true nature of Hindu philosophies, including their potential for harm.

The logic of Eastern thought demands that man's craving for life should be ended, for Indian concepts particularly have never deemed it necessary to rationalize man's place in the scheme of evolution and it has, the author reminds us, passed negative judgment on his appearance and continues to insist that bliss can only arise from the cessation of life. *E. J. G.*

ETERNAL FEMININE

THE GREAT MOTHER: An Analysis of the Archtype. By Erich Neumann. Pantheon Books, New York, 1955. 380 pp., $7.50.

The analytical psychologist Erich Neumann has set out, in *The Great Mother* (Bollingen Series XLVII), to present a structual analysis of the archetype which, according to C. G. Jung's theory, is an inherited diea or mode of thought derived from the experience of the artist, and always present in the unconscious of the individual—to control his method of perceiving the world around him. The author draws material from many cultures. Because of his preoccupation with symbolism the book will be valuable to the artist, but especially to those studying the combining pattern between psyche and the unconscious where positive and negative levels of unconsciousness are intermingled.

As the title implies, the author seeks to unfold and explain the archetypal unity and multiplicity of the feminine nature in mankind both individually and collectively. Symbols, images and sacred rites in primitive and modern cultures are explained, until we find the same manifestations within modern man as in the oldest and most primitive

ltures. There is retained in our odern cultures the concept of e many Madonnas, ready to be mmoned by man's need to in- rvene—living deities accessible to an as they have been through all me, and still containing the nour- ning principles of the eternal minine; for when man looks up- n woman he must recognize that is she who brings eternal life birth and who sustains and ourishes it. Thus, the author sug- sts the archetypal feminine, in concrete reality, is alive within e psychic depths of every race.

ATENT FORCE WITHIN

HE MAGIC POWER OF YOUR MIND. By Walter M. Germain. Hawthorn Books, Inc. New York, 1956. 285 pp., $3.95.

The Magic Power of Your ind, is a story of one man's be- f, a man who sees the ills of a oubled world very clearly and stinctly, and tries to do some- ing about them. It tells in simple d clear language how one may scover the mechanisms of the f to release the latent forces within, and thus live a happier, healthier and longer life.

The author has had many years of association with the Saginaw, Michigan, Police Department as Inspector of Juvenile Crime Prevention. He has at the same time given many years of thoughtfulness to the discouragement that gnaws away at the moral energy of the young until their instincts of affection become dulled and the victims grow more unsettled, shiftless and dissatisfied with their environment.

Only too well he understands the flight from discipline and the self-inflicted torture of the young of our modern generation, and when their bridges are burned behind them, he seeks to reclaim them to the dominion of understanding. He is a man who has too often seen the dreams of youth regarded as youth's folly, and also seen the deformation of the dream and the dreamer. He is, therefore, in a position to say much that can be useful to educators and preceptors.

The book is not written especially for youth but for all who desire to remake life to achieve maturity with emphasis on the need to develop the deep mental and spiritual values.—*tt*

SWEEPING VISION

THE HUMAN VENTURE. By Gerald Heard. Harper & Brothers, New York, 1956. 310 pp., $4.00.

THE attractive paper jacket of this book carries a liberal sprinkling of the great questions of the What am I? Who am I? variety which beset mankind. Through these is drawn an arrow, suggesting more than a merely superficial inference of a presently possible answer, or answers—but don't hold your breath. There are no answers, at least not here or now, and such as there may be are still the property of the closed monopoly of the saints and great mystics and though quite probably correct and final, as reported by them, are untranslatable in terms of intellectual comprehension. This situation is undoubtedly due to the obvious limitations of the intellect —and too few of us have yet acquired a lofty intuition.

However, if we survive the current inclination to tamper explosively with the whole structure of our planet, there remains a lively hope that human evolution will, in the not-too-distant future, make sound headway in its long task of building a sturdy bridge between intellect and intuition, over which may pass some of the answers to our most besetting questions.

The hunger for more light is illustrated by the pathetic rush to hear and read more about the *Search for Bridey Murphy,* notwithstanding that the theory of reincarnation, ably introduced to us some eighty years ago by the theosophists as foreshadowed by the mighty Schopenhauer himself, scarcely created a ripple in the United States. Witness too the critical excitement over the paleontological discovery of Oreopithecus in the coal pits of Tuscany and its definite challenge to the entire concept of Darwinian theory.

Gerald Heard's book is designed to be, and is, a scholarly and capable contribution in the field of comparative religion. Brilliantly it presents a fresh and animated consideration of three great religious systems, Chinese, Indian and Western and their impact on modern thought, on "man's understanding and ordering of his own life," which is "essentially the history of religion in the deepest sense of the word."

The thesis of this fresh angle of a new and completely contemporary approach is that our civilization is not collapsing after the fashion of all ancient empires. "Our civilization is exploding. And that has never happened before." Further it is here maintained that we are emerging from the Economic Age and have already entered the Psychological Age. "And

his means that man needs power ver himself and understanding of is own nature, far more than he eeds power over his environ- nent."

With uncanny skill and deftness he author has drawn together this at's cradle of concepts and ideas nto an acceptable and persuasive attern.

The "three conclusions present- ed show that science and religion are not in opposition but are com- plementary; that the later stages n the evolution of religion should explicate and develop the earlier ones, not exclude them; and that each of the three great social here- lities has something to learn from he others."

Here in picturesque and sweep- ng vision it is brilliantly related ow completely China failed to each the necessary three-fold nswer to the great questions be- ause of its profound absorption vith the psychological problem in he riddle Who am I?; how so- iety and science both stagnated nder the Indian religious system, ecause of its inability to absorb slam, and the Western because he western man was almost wholly oncerned with understanding na- ure, seeking to find an answer to he question Where am I? and ot in understanding mankind, nd hence could only be united nder a military conqueror, not y an ideology. *O. M. D.*

ABRACADABRA TO ZOMBIE

DICTIONARY OF MAGIC. By Harry E. Wedeck. Philosophical Library, Inc. New York, 1956. 105 pp., $3.00.

THIS reviewer hazards a guess that it will be a very long time indeed before another book as exotic as this one will be offered for inclusion in your library, for here is a rare bit of competent lexicography written for witches and warlocks exclusively. Everything about magic is here; from Abracadabra to Zombie, with ample comment on sources and implications.

The group to whom this work is designed to appeal is narrow, you will say, but is it? The case for magic is so blandly and simply presented, together with much historical data, that the note of narrow specialization disappears almost completely.

Never in one place will you have beheld such an array of strange and fascinating words which you never saw before from *Alectryomancy* through *Jigar-Khor, Katakhanes* and *Quirin* to *Zlokobinca.*

You will be further astonished upon examining the long and carefully chosen bibliography appended in conclusion to learn that "only a fraction of the most significant works can be listed. There are bibliographical compilations, each embracing thousands of items,

on the subject, that fill American and European libraries." And always there is an imminent note of excitement as in the short biographies of Cagliostro, of Saint Germain, and of Guillaume de Postel, who wrote the modestly entitled *The Key of Things Left Secret from the Foundation of the World.*

While it is necessarily true as reported in the generalized remark about dictionaries made by some ancient humorist that the subject changes too frequently for sustained effect, this work almost escapes the menace of that vinegarish comment by reason of much explanatory text seeking to evaluate the sinister implication of successful thaumaturgy and the impact of its phenomena on the history of social and political environment from Babylon to Brooklyn.

LOURDES REVISITED

THE MIRACLE OF LOURDES. By Ruth Cranston. McGraw-Hill Book Company, Inc. New York, 1956. 286 pp. $4.50.

IN recent years a considerable and expanding interest in the wonder of Lourdes has developed in the United States. In the Spring 1955 issue of TOMORROW, Dr. Donald J. West, who is presently engaged in a study of the Lourdes case records from the parapsychological standpoint, declared that they deserve the very close study of parapsychologists. Now, timely and welcome, arrives this first full-fledged report in English on the history and activities of this astonishing French village.

Here, one century ago, in this beautiful mountain town lived the young peasant girl Bernadette Soubirous. One day, while out gathering firewood, the child related that she saw "The Lady" in a white robe and blue sash, who appeared in the mist surrounding a high rock grotto. The child was instructed by the vision to dig for an invisible stream from which she should drink and wash. The girl obeyed, and was rewarded by the appearance of a tiny trickle, and finally a gushing stream, which has flowed ever since.

Local authority was not friendly to the apparition or its result in the growing crowds who gathered to pray with the young girl at a crude shrine they had constructed. The grotto was closed, the shrine confiscated—whereupon the miracles began. Throngs of people came to Lourdes, bringing their sick and dying with them. Finally, the Emperor Napoleon III declared the grotto open to the public. The wave of excitement began again and has since grown steadily until today two million travelers and thirty thousand of the sick and dying come to Lourdes each year.

O. M. D

During the pilgrimage season some 2500 patients are immersed in the waters daily, though chemical analysis discloses that the waters contain no medicinal, curative, or radioactive elements. During 1953, 44,055 patients were treated. The Church recognized the apparitions in 1862 and in 1933 Bernadette was canonized at St. Peter's in Rome.

The great Basilica at Lourdes rests on the Grotto where the processions of pilgrims stream by, following the instructions of the vision to Bernadette, "I want people to come here in procession."

It is not generally realized that at Lourdes there exists a medical organization whose function is to investigate unusual cures and to report on all those that seem inexplicable to modern science.

The medical work at Lourdes is managed entirely by doctors and supported by doctors in the famous Bureau of Verifications where every patient is examined and the case recorded. This is open during the pilgrimage season.

And what is a miracle? When the Bureau at Lourdes is satisfied with the genuineness of a cure the record is sent on to the Medical Commission, a Paris organization of expert physicians, which has assumed the duty of declaring, or failing to declare, in each referred case that it finds "no natural or scientific explanation of this cure." A Canonical Commission is then appointed to investigate it, and it is the Church that decides whether or not it is a miraculous cure.

The Church is more conservative than the doctors, since the latter certify about one case in 10,000 as cured, and only fifty-one cases in one hundred years have been pronounced miraculous cures by the Church.

"A large number of doctors still exist to whom the very name of Lourdes is anathema. But the number is steadily decreasing." Zola once wrote, "Even if I saw a miracle I wouldn't believe it."

Of these same wonders Dr. Alexis Carrel said, "No scientific hypothesis up to the present accounts for the phenomena"—not a bad place to leave a discussion of irreconcilables.

This book is a magnificent job of reporting and includes some carefully chosen photographs that illustrate the magic environment, the excitement of the thronging multitudes and constant pageantry.

Miss Cranston writes that "*prayer* is the essence and heart of that atmosphere,"—and quotes the wizard Steinmetz of General Electric who, when asked by some colleagues what was the most important line of research to follow from here on, answered, "Prayer. Find out about prayer!"

O. M. D.

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LETTERS TO THE EDITOR

Borley Spook Balloon

To the Editor: I feel that Mr. Fodor's somewhat emotional article: "Was Harry Price a Fraud?" (TOMORROW, Vol. 4, No. 2), written in defense of the late Mr. Price's reputation as a psychical researcher, should not remain unchallenged.

Allow me to point out:

I. That Price, from the very beginning, never held the reputation of being a serious and reliable scientist or psychical researcher. For how could one have trust in a man who tried to draw the public's attention by that nonsensical propaganda hoax of evoking a beautiful maiden out of a goat on top of the Blocksberg, Harz Mountains, Germany? All those who have followed Price's career with some attention will agree that Price would do almost anything to come into the limelight and remain there as long as he possibly could. Price himself came first every time, while truth in scientific investigation was a secondary consideration with him.

II. That the highly suspicious and disagreeable affair of the loose pyjama-sleeve in the Rudi Schneider case when this medium gave sittings at Price's laboratory in London was in no way propitious in strengthening one's trust in Price's reliability as a researcher. The same lack of confidence in Price's *bona fides* could be observed among parapsychologists on the continent of Europe (e.g., Dr. E. Osty).

III. That I am surprised to note that Mr. Fodor, who has made a special study of haunting and poltergeist phenomena, should not have been struck at once by the fact that the Borley case does not conform in any way with other more or less well-authenticated cases of this kind of spontaneous phenomena. The whole Borley case is simply chock-full of those typical features we encounter only in works of fiction and spiritualistic literature concerned with spooks and spirits being saved from darkness. The finding of bones in such highly suspicious cir-

cumstances, and without any witnesses except Price himself, should have made Mr. Fodor at once extremely wary and exclaim: *Cave fraudem.*

IV. That in the opinion of the present writer Mr. Fodor's portrait of Dr. Dingwall is incorrectly drawn. Though Dingwall, now and again, may be regarded as the *enfant terrible* of psychical research, it is surely grossly exaggerated to say, as Mr. Fodor permits himself to do (p. 56), that he is a complete skeptic as regards the reality of all paranormal phenomena. Has Mr. Fodor forgotten Dingwall's article in the British *Journal of Psychology,* wherein he describes some telekinetic phenomena of Home? Dingwall expresses himself in such a way that there can be little doubt about his accepting the reality of the phenomena described. And in his latest book: *The Unknown, Is It Nearer?,* the reader clearly gets the impression that the author is convinced of the existence of the principle categories of paranormal phenomena.

V. That, finally, speaking personally, I must say that I am glad that this Borley spook balloon has been pricked at last. Far from wrecking psychical research, either in Britain or elsewhere, the critical survey of the Borley Rectory case has rendered parapsychology an excellent service.

George Zorab
The Hague, Holland.

Proof for Price

To the Editor: An assiduously prepared report endorsed by three signatories might be expected to possess at least an equal number of attributes. It should certainly be precise, explicit and specific. Alas, these terms are not applicable to the findings published by the trio of self-appointed inquisitors following their years of labor among Harry Price's documented history of the Borley case. Even the title of their work is in opposition to its contents, the former giving the incorrect impression that the entire case is re-examined while the latter are singular in their attacks upon an individual.

The allegations made are of high consequence, for their implications invite doubt about the other works of Price's career. Nevertheless, I think the first essential in any reply is to establish that the major Borley phenomena remain proof against Price's detractors. A complete dismissal of Price's work at Borley—were that possible—would not affect the case

r paranormalities having occurred there.

My investigation at Borley began after Price's death in 1948 and continues. During these seven years, I have devoted much time to repeated interviews with prime witnesses. Price first heard of and visited Borley in 1929, but there is sound independent evidence of sightings of the "nun" phantasm in 1885, 1900, 1916-19, and 1927.

Foremost among the surviving pre-Price witnesses is Miss Ethel Bull, a daughter of the incumbent minister who built the rectory. She tells how, with her sisters, Freda, Mabel and Elsie, she saw the "nun" in the rectory garden on July 28, 1900. Singly and collectively, they saw the figure on subsequent occasions. Edward Cooper, groom-gardener at the rectory from 1916 to 1919, witnessed a phantom coach phenomenon and, with his wife, suffered from several outbreaks of poltergeist activity.

In the post-Price era, a year after Price's death a local doctor saw the "nun" apparition in the rectory gateway. The same, or a similar, figure has been seen by the present owner of the rectory site and his grandson on dates in 1953 and 1955. Other strange events have been observed during the last five years.

The testimonies of three successive rectors of Borley attest to the occurrence of phenomena on occasions when Price was more than 100 miles away. The allegations now made involve the labelling of these (among many other) people at best as Price's dupes and at worst as his confederates.

Early in my inquiries, I discovered that Price's published works on Borley contain various inaccuracies. I believe that these errors of detail arose from three primary causes—inadequate note-taking during interviews, a tendency to exaggeration in the enthusiasm of his narratives and failure to cross-check certain accounts of occurrences that were submitted to him.

But are these the crimes of a man intent upon deception? The purposeful fraud with a reputation at stake would surely devise a tale affording the greatest safeguards against detection, not, as Price did, leave himself open to many opportunities for fault-finding. As in most matters, there is need for common sense. Is it reasonably credible that a psychist with a lifetime's reputation for the ruthless exposure of fraud would, at the peak of his career, stake the total of his achievements upon the "staging" of a poltergeist? I think not.

Philip Paul
London, England.

Outrageous Charges

To the Editor: Let us suppose there has been a murder. There are five firsthand witnesses who saw the crime committed. But, in summing up the evidence, the judge said: "After all, there are a hundred and thirty million people in the United States who did *not see the enactment of the crime,* and only five who *did.* Case dismissed!"

Wouldn't we think that queer justice? And yet this more or less characterizes the position occupied by many of our "arm-chair critics," who seemingly take delight in attempting to demolish the reports of others—as Frank Podmore did in the cases of Mrs. Piper and Eusapia Palladino. I cannot but recall, in this connection, these words of Professor Charles Richet:

"Our own conviction—the conviction of men who have seen—ought properly to convince other people; but, by a curious inversion of *rôles,* it is *their* conviction, the negative conviction of people who have *not* seen—and who ought not, one would think, to speak on the matter—which weakens and ultimately destroys our own conviction!" (*Proceedings* S.P.R., 14, p. 156).

The Borley Report seems to me an example of all this. I knew Harry Price quite well personally, and it seems to me preposterous and outrageous to charge him with deliberate fraud. My own impressions of him, both as a man and as an investigator, I gave in a contribution to Paul Tabori's *Biography,* (pp. 297-300), so that it will be unnecessary for me to repeat all that here. Harry Price admittedly had his faults—in the opinion of many, great faults—but dishonesty in his investigations was not one of them; and I must say that I agree with much that Dr. Nandor Fodor has said, in his review of this book.

If Price really produced fraudulent poltergeist phenomena—as our authors claim—why did he neglect the case for five and a half years after first visiting it? Why did he not plunge into it at once—thus putting Borley Rectory "on the map" immediately? Why should he have abstented himself almost entirely during the period of his tenancy—leaving his committee members to observe for themselves and to form their own conclusions? How can our authors explain the phenomena which were noted, not only during Price's absence, but since his death? If H.P. has been throwing stones since, then assuredly he is himself a genuine poltergeist!

It is true that our authors attempt to dispose of all the Borley manifestations by the time-honored "explanations"—expectancy, suggestion, hallucination, practical joking, normal sounds misinterp

ted, etc. But why should these cores of otherwise normal people ave been influenced in these ways n Borley Rectory and in Borley Rectory only? Is it conceivable hat so many of them (many of hem skeptics) should have been o influenced by the mere knowl-dge that this was a supposedly aunted house? Many of the things hey saw and heard were totally nexpected, but shared by several eople at the same time. Would our authors contend that there are o such things as haunted houses, nd that all the phenomena which ave been reported everywhere nd by everyone in the past may e similarly "explained away"? nd if genuine manifestations ave occurred in other houses, hy not in Borley Rectory, where he cumulative evidence is so mas-ive and overwhelming? I can see o *a priori* reason why they should *ot* have so occurred; and, in view f the evidence, much reason to hink that they did.

But all this is general, and does ot affect the heart of the matter. f this Report had consisted mere-y of a Podmorean analysis of the vidence, no one could have com-lained. But this venomous attack n Harry Price is another thing ntirely. It calls for a protest. Price ay have been guilty of omissions nd commissions in his reports, of sses of memory, even of glossing-over dubious incidents while un-duly magnifying others; but all this is an entirely different thing from direct accusations of fraud. Aside from insinuations and "pos-sibilities" I can find no evidence anywhere in the Report to justify the authors' contentions, save the very dubious evidence furnished by Mr. Sutton which (from my ex-perience with Palladino) I should be inclined to discredit entirely.

In conclusion, one is tempted to ask: What is the object of the Report? Aside from its de-termination to discredit Harry Price, I can see none.

Hereward Carrington
Hollywood, California

To the Editor: I only met Harry Price two or three time but I formed the impression that he was thoroughly sincere and genuinely anxious to conduct investigations in a reasonable manner. The trouble is, in my opinion, that in this particular branch it is very difficult to be certain of either the experimenters or their results. Peo-ple try to be matter-of-fact and accurate, but are often liable to be carried away by enthusiasm. In my opinion it is a great pity that the existence, or otherwise, of psy-chic phenomena is not separated from any idea of communication with spirits.

A. M. Low
London, England

PROCEEDINGS OF THE FIRST INTERNATIONAL CONFERENCE OF PARAPSYCHOLOGICAL STUDIES

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onflicting agent created a cleavage within the greater unifying prin-iple of life.

So far these remarkable and significant phenomena have been left o the laymen, a few distinguished scholars, and those who regard all sychic phenomena as abnormal. Few are aware that these tributaries f consciousness which have liberated themselves are compelling trans-ormations into other forms of living thought. Such reactions as psychic henomena produce are provoked by the action of basic urges, and ust as the living cell is capable of infinite dissemination to evoke new pecies finally to cover the earth with new forms of vegetation and rowth, and fill the oceans and the lands below them with multiple orms of life, so does this latent psychic energy—a part of conscious-ess—act as a transformer. It has a boundless creative power.

The question of psychic phenomena does not deserve any longer o be left to the untrained and unwilling who are reluctant to recognize ts basic meaning. These phenomena, related as they are to the in-lwelling reality of man, must become the concern of the trained ob-erver and thinker alike. It is only by the sincere and objective tudy of the phenomena as they appear in great or small measure that ve can approach the understanding of life from which they spring to eave their traces—traces that in any other field of science would be nost carefully studied.

We in psychic research need a different path, a positive, academic ne, where there are those ready and willing to study these varied perations of nature, to understand and grasp the idea of their content efore seeking to explain their meaning. The Symposium on "Psychology nd Parapsychology," which is reported elsewhere in this issue, illustrates ooperation between parapsychologists, psychologists, anthropologists—nd, eventually, physicists.

No secret cypher exists which does not have its key, but it is neces-ary to know that there is a cypher and get those able to interpret its ode to concern themselves with this important study.

Let us not spend time on the world beyond, believing it to be strange ist because we perceive it thus, or regard the separateness of any such pproach to any part of consciousness as illogical. Life is not opposed o death but is part of it. Life and death are states of the soul, and the esearcher who does not believe in soul but thinks in terms of the dead r mechanical in Nature cannot hope to understand psychic phenomena. hey are not an abnormality in nature, but are a process of the activity f all growth, an integral part of man's wholeness.

EILEEN J. GARRETT

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